

ROSICRUCIAN DIGEST

1959
SEPTEMBER
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Psychic Radio

Without benefit of
mechanical devices.

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Esoteric Geometry

The power behind
man and beauty.

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The Desire to Communicate

Human thinking
given form.

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Featuring:

- Mysticism
- Science
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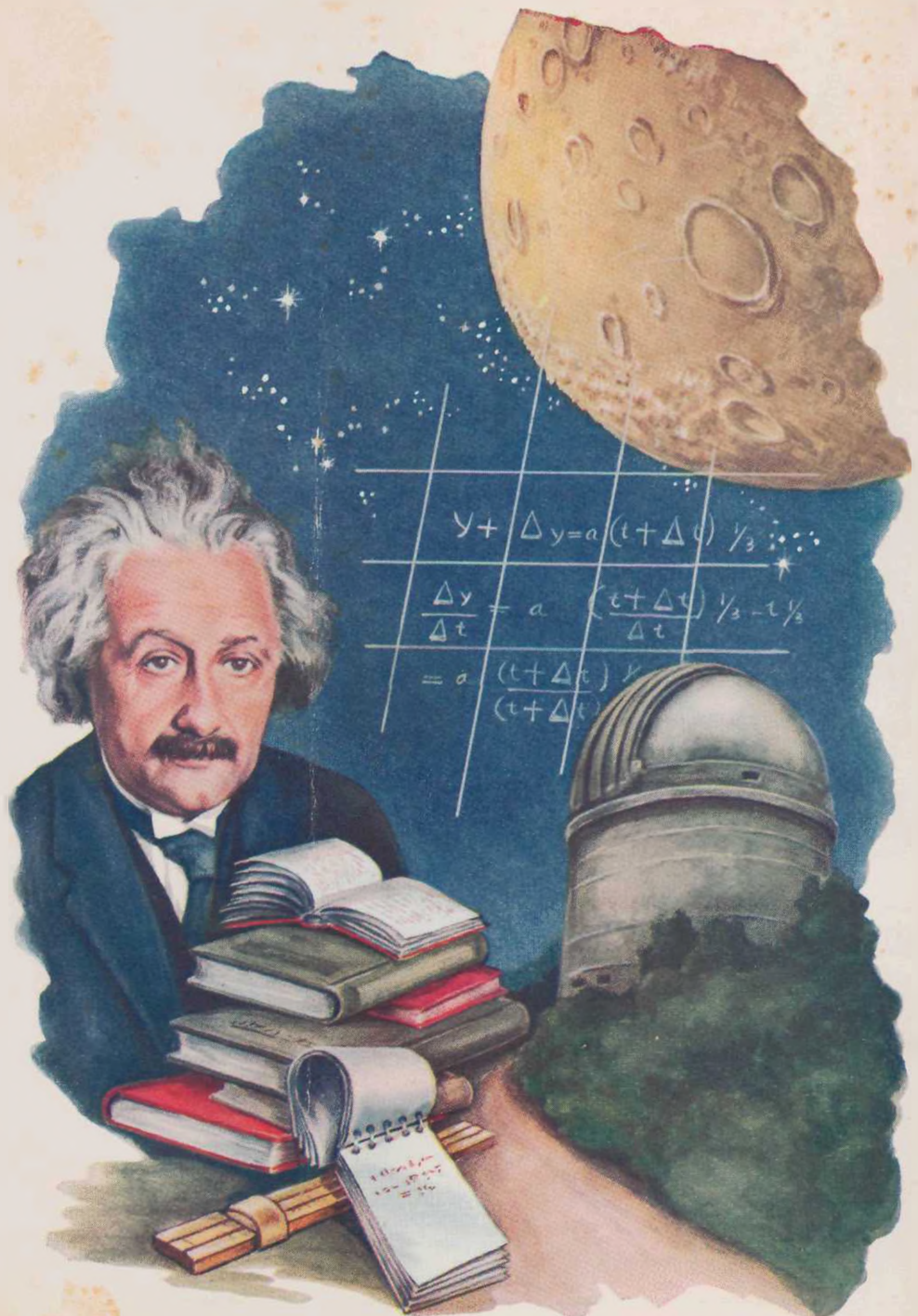
Next Month:

Comprehending
the
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The Cosmic Age





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ROSICRUCIAN LEADERS MEET

Busily at work in the Conference room of the Administration Building at Rosicrucian Park are: Imperator of AMORC, Ralph M. Lewis, the AMORC Grand Master for Italy, Giuseppe Cassara, Jr., and the AMORC Grand Master for France, Raymond Bernard. Both Grand Masters traveled to San Jose for the 1959 International Rosicrucian Convention in July, and stayed after this event to become familiar with the administrative activities of the Rosicrucian Order in San Jose. Their youth and enthusiasm were infectious, and are symbolic of the spirit of progress that marks AMORC's growth in their own countries.

(Photo by AMORC)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXVII

SEPTEMBER, 1959

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Rosicrucian Park

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH

SPACE AGE PROBLEMS

By THE IMPERATOR



THE problems of the space age, as presented in the daily news, would seem to be principally technical. They appear to concern the development of new type fuels for launching rockets; the combinations of metals which will resist the extreme temperatures of atmospheric resistance; and ways and means of sustaining life in outer space under the abnormal conditions that will be confronted.

All of this is a challenge to the technical ingenuity of man. It constitutes a fascinating revolution in human orientation. Once again man is freeing himself from his geocentric bondage, his earth-bound relationship, both in thought and in fact. Copernicus, over four centuries ago, was the first to really lift man's eyes and thoughts to other worlds when he proclaimed that the sun, not the earth, was the center of our universe. But those who are not astronomers, physicists or specialists in the realm of astronautics, are wondering what impact this revolution will have upon their lives—or upon those of their children. To frame a question commonly asked: "What is in store for man?"

Billions of dollars and their equivalent in other monies throughout the world are expended in this great experiment of sending satellites and man into space—perhaps into the vast interstellar regions. Certainly the expenditure is not merely a scientific adventure, just to satisfy intellectual curiosity, especially since public and not private funds are being used.

The first explanation, as it concerns the average person, is *defense*. This, of course, has been debated as to its practical value but we believe, in the main, that it is realized by most persons as essential. Why go to the moon, query many individuals, as they scan the accounts in their newspapers? It is theorized that men stationed on the moon or on earth satellites can, figuratively, with instruments police the earth. They can detect certain types of military mobilization that would constitute aggression toward peaceful nations. Further, it is believed that a hostile power, which might have occupancy of the moon or a large satellite, could eventually launch missiles and perhaps death-dealing radiations to various areas of the earth at will. It is further speculated that weather control might be a possibility by a power occupying outer space. This could mean serious droughts or floods to devastate sections of the earth at the will of the hostile power.

There is much about cosmic rays, gravity, light, and other radiations of the electromagnetic spectrum which man does not know. Further knowledge of such could be a boon to humanity, if had by an altruistic nation. Likewise, it could be devastating if used exclusively and selfishly by other powers. It is also quite probable that man may discover life in its purest and simplest form in the dust of other planets. He may thus gain a knowledge of just how life began and how he may duplicate nature's processes with her own phenomena.

All of these things in part answer the question as to what the present space experimentation has in store for

the human race. Though it may likewise seem a fantasy, the possibility of *space colonization* must not be rejected. The prognosis for the world population in the relatively near future at the continued rate of increase is a matter of considerable concern. To migrate to other worlds, as men formerly did to various areas of the earth, could be a solution to increased longevity and population.

Many scientists and intellectuals welcome the space experimentation on the ground of *disinterested curiosity*. Philosophically, this means the opportunity for the expansion of knowledge to satisfy man's desire to know, to answer many questions without regard for any personal—that is, selfish—interest. Most men think only in terms of special interests, such as will further their religion, their physical well-being and security in society. *Why* something is or *how* it is achieved interests them little, at least not sufficiently for their making any great sacrifice to know. However, all the practical things which such persons use for their necessities, comforts, and pleasures are dependent upon or related to the fundamental laws of nature. These laws were discovered by the patience of pure science and with the aid of philosophical inspiration through abstraction.

There were men—and fortunately there are many yet—who desired to know *why* a certain phenomenon occurred. They had an intellectual desire to investigate, to mentally adventure. Their only reward was the personal satisfaction they had in finding a solution to a problem which they conceived. Their findings, however, constituted a basis upon which inventors and engineers developed the things of special interest to the multitudes at large. Michael Faraday's experiments in *magnetism*, for example, and his resultant discoveries, made possible the myriad devices we commonly use today employing the laws he revealed. What, then, to many men seems to be a useless penetration of space by man may materialize in the future in that kind of tangible blessing most men desire.

Other questions frame themselves in such terms as, Will man, generally, be able to cope with the scientific revolution which is accelerating at such a rap-

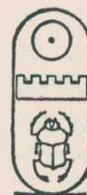
id pace? In other words, psychologically, morally and socially, will man be able to adjust to his new-found power? Or will he, like a thoughtless youth in a powerful sports car, run wild with the thrill of the dynamics at his disposal? There is the question as to whether moral vision and mental discipline will correspond, that is, keep pace with the material forces which man's intellect will make available.

The Future of Spirituality

The scientific revolution will not be immured within its own field. It will reach out and touch all human interests and activities. It will revolutionize many and shatter some. The space and atomic age will have a strong impact upon *religion*. By subordinating the earth and man's position in the universe, it will cast doubt upon the spiritual supremacy of man. This new age will not necessarily detract from the doctrine of a Supreme Being, Mind or Intellect in the Cosmic, but it will eventually make obvious the fact that man and the earth were not alone chosen as a superior being or realm. Many beliefs in theology will need to be adapted to the new discoveries or stand in relation to them as being as primitive as the ancient gods of the Greeks and Romans.

The transition through which religion will pass will impose a serious strain upon *morality*. With most individuals, morality is either an impelling of social force or faith. With the present religious faith undergoing, in the future, a serious transition, an idealism must take its place. To lower morality further, would only mean self-destruction of humanity by the hand of its own technical ascendancy. Religious concepts must either transcend those of today so that they have no glaring inconsistencies in the light of scientific development or a philosophical morality must take their place. Such a philosophical morality and ethics will need to point out and educate the individual on the practical necessity of certain behavior for his welfare.

It will be particularly necessary to avoid in the future the infection of extreme *materialism*. The symptoms of this are now becoming evident. This malady takes the form of human omniscience, that is, that man can and



will know everything. This is best expressed in a quotation from that old Tibetan work entitled *Unto Thee I Grant*, namely: "The wise man doubteth often and changeth his mind; the fool is obstinate and doubts nothing; he knoweth all things but his own ignorance."

The spiritually motivated individual will encourage the pursuit of knowledge; he will thrill to man's pursuit of the unknown and his revelations. But, likewise, he will know the limitations of the human mind. He will realize

that, *in the Cosmic*, there are phenomena which man will never know for all his possible instrumentation. The finite cannot absorb the infinite. The powers of human perception cannot embrace all phenomena because there are undoubtedly those which can never be reduced to the scale of man's faculties. The magnitude of the Cosmic will thus ever keep the real thinker humble in spirit. It is *from such humility* that there is born what men call *spiritual motivation*.



Something About Sunglasses

VERY few people know what a top-grade sunglass can and should do for them.

Up to a point, the pupil of the eye itself guards against glare by contracting to a small opening, like a camera diaphragm set for bright light. But beyond that point the pupil is powerless and other means are required for eye comfort.

Eskimos, who seldom see a piece of glass, solve the glare problem by cutting narrow slits in a wooden or bone shield, shaped to fit across the eyes. There is something peculiar about this. The polar sun, as everybody knows, hardly shows itself above the horizon during the winter and even in summer doesn't manage to emit much glare. What bothers the Eskimo is sunlight reflected from snow and ice, which builds up to a strong glare. It comes from all directions and the Eskimo's goggles exclude all of it except that part which happens to strike the narrow slit. So these primitive "glasses" actually do bring about a tremendous reduction in the amount of glare striking the eye. They are good enough to prevent snow blindness but are poor for seeing.

The fine grades of sunglasses are constructed to shut out (or, conversely to transmit) precise amounts of light—30, 50, 65 percent. The ordinary bargain-counter glasses often do not exclude sufficient light.

But there is a far more subtle element in sunlight than ordinary glare. This other ingredient is invisible energy rays—X-rays, radio waves, ultraviolet and infrared, and the like. These radiations don't help us to see, at all. But under certain conditions they can damage the eyes, as the metal-welder knows when he dons his helmet. Some of the long rays on the red end of the spectrum are associated with heat.

The glass of which some fine sunglasses are made is absorptive, in addition to being colored to keep out glare. It absorbs or excludes nearly all of the long-wave and short-wave radiations. Ordinarily, there are not enough of these radiations in the air to cause eye damage. But in skiing or sledding on high mountain sides, or other exposures to snow, and in the reflected light from sand and water, as well as in driving a car over a sizzling hot highway, there is quite possibly too much radiation for comfort or safety. Every mountain climber knows, for instance, that one of the worst things that can happen to him is to lose or break his sun goggles. He could be snow blinded by ultraviolet.

When made of fine ophthalmic glass, sun spectacles can be ground to a corrective prescription, just like ordinary colorless reading glasses. Anybody who normally wears prescription glasses may have that prescription incorporated in his sunglasses.

Esoteric Geometry

By H. WOOLLER, F. R. C.

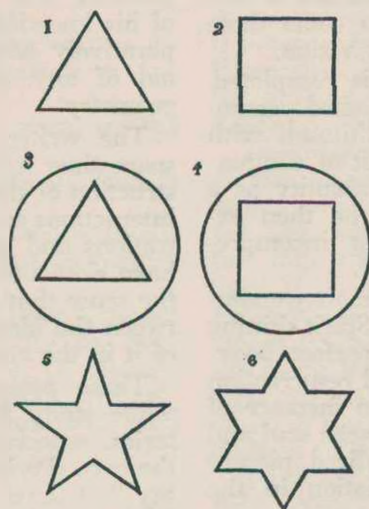
Associate of the Royal College of Art, London

ONE of life's aims is to build a perfect body-temple within which the Divine Spirit can dwell. A well-organized brain-mind depends upon true education so that within its great library there may be established simple references to which can come promptings and suggestions. Geometry in its all-inclusive sense is important here. Has it not been anciently said that God geometrizes?

To perfect the body-temple, the senses should be developed to their highest efficiency: keenness of sight, touch, smell, hearing, and taste—and their co-ordination. The sense life is a very different thing from the sensual life, which is a state of disharmony. Knowledge of physiology and of the interaction of the two great nervous systems of the body—together with the actual control and use of the psychic centers—is to be achieved in maintaining the harmony of the sense life. The brain-mind also needs the basic keys to music and the arts, and these are intimately associated with esoteric geometry. A very wise mystic once said that of all the sciences geometry is the only one which proceeds from universals to particulars.

The brain-mind having received and understood universals in terms of its own keys, proceeds to particulars in the ordering of the physical body. In their simplest and most exoteric form such keys of reference are the seven principal colours of the spectrum, the notes of the octave, and such forms as the triangle, square, and circle.

When the eyes, for example, are presented a coloured object, say a reddish flower, the brain automatically refers



this to its key of the spectrum and sends its message back: "This is a red flower, not the pure central red of the spectrum but a little to the blue or yellow side of red." The eyes then recognize it as either a purplish red or an orange-red flower. This example, simple though it is, in general holds good for the artist, the scientist, the statesman, and others. It suggests the importance of the brain's reference library of true fundamental forms or ideas,

for the brain-mind is a sort of half-way house between the universal forms or ideas (which have no form as we understand the word) and the actions and ideas of mankind.

The body-temple, built through the control and coordination of the physical structure with the senses and the brain-mind, may well suggest three notes of music, which, when struck together produce a chord, expressing that degree of a man's soul which is able to shine through its material envelope.

It is a chord of perfect harmony only when the material envelope is perfect, that is, when the outer self offers no resistance to the soul within. The soul is man's individual presiding genius, virginal and perfect in itself. As such, it takes on the flesh structure but it is not properly housed, nor fully articulate until the body-temple is completely and correctly built.

With each step toward control and purification of the body-temple, the soul takes greater hold. The music and the light it gives forth approach true clarity and beauty. Not only does the body help the soul but the soul helps the body.



The thoughtful man can see many stages of the soul-life here and hereafter before its work is completed and it returns finally to rest in that home whence it came.

It is my belief that the soul takes flesh again and again until within a perfect body-temple it reaches a full awareness of itself. Then come those experiences of the Beatific Vision.

Soul's work on earth is completed, but the man, as an enlightened personality, who has identified himself with it may incarnate again out of compassion for the benefit of humanity as a whole. In his own way he then expresses something of that incomprehensible Love which is God.

Jesus the Christ is the most wonderful example of the Divine Spirit shining in full glory through a perfect body-temple. His life, cross, and resurrection may be looked upon as an instance of the complete harmony between soul and body—a dramatic externalized picture of the story of the initiation in the Greater Mysteries.

It may be well to carry a little further the subject of geometry and its connection between universal and fundamental forms in the Platonic sense. Reference is made to it in the teachings of Pythagoras, Plato, some of the early fathers of the Christian Church, and in the initiations of the various Mystical orders. Plato wrote over the entrance to his Academy words to the effect that only students of geometry would be eligible for admission. Leonardo da Vinci wrote in his notebook, "Let no one read me who does not understand mathematics."

It has been said that the infant Bacchus was given certain toys to play with and that these were:

- A. The five regular solids—
 - 1) Tetrahedron — 4 triangular faces, 4 points
 - 2) Cube—6 square faces, 8 points
 - 3) Octahedron — 8 triangular faces, 6 points
 - 4) Icosahedron — 20 triangular faces, 12 points
 - 5) Dodecahedron—12 pentagonal faces, 20 points
- B. A ball (or sphere)
- C. A spinning top

The regular solids (A) were discussed by Plato in the *Timaeus* where he referred to them as the only regular solids that could be made. Modern science has confirmed this. Leonardo da Vinci made extensive studies and models of these solids; and his sketches, patterns, and diagrams show evidence of his knowledge. The solids are comparatively easy to construct with the aid of any simple textbook on solid geometry.

The writer, as an artist, gave his spare time for many years to the construction of the solids and their various interactions and intersections with illustrations and pictures in colour. These have elements of beauty as patterns in the sense that they seem to be links between the ideal beauty and the aspects of it in the actual physical world.

These patterns are a very worthwhile study for students of the Mysteries, especially for those engaged in the arts. Perhaps it is not too much to say that these solids constitute the true bases for what is so loosely termed *abstract art*.

The ball, sphere, and circle (B) are idealistic forms composed of an infinite number of radii. Plato in one of his writings suggests that Astronomy is the study of moving bodies or spheres.

The spinning top (C) is perhaps the introduction to the study of the atom. There is not space to discuss these toys of Bacchus at length, but it may be interesting to say a few words about the dodecahedron and its link as an abstract intellectual conception between the heavenly world and the physical, bearing in mind that these toys are related to the Ideal forms of Plato and also to the structures and forms of nature, science, and the arts, as well as to right human behaviour in the physical world. It is interesting to remember in this connection that Plato maintained that the dodecahedron was the geometrical figure employed by the Demiurgus in constructing the universe. Demiurgus can be translated as the Great Architect or Artificer.

The earnest student will in time be impressed with the fact that these toys represent a fairly comprehensive conception of form in time and space. The dodecahedron has 12 regular pen-

tagonal faces and 20 points, and its form and number is essentially 12. Here is a short list of Twelves:

- 12 signs of the Zodiac (Esoteric students will have some knowledge of the 12 layers or sections of the Cosmic.)
- 12 Apostles
- 12 Months of the year
- 12 Types of men (Have all the 12 types as yet incarnated in our race?)
- 12 Black and white notes in the musical scale
- 12 Pence to the shilling in English coinage

Twelve multiplied by twelve equals 144, and this number occurs frequently in the Christian Bible.

The Revelation of St. John, Chapter 21, described "that great city, the holy Jerusalem, descending out of Heaven from God. Having the glory of God" . . . It had "a wall great and high, and had twelve gates and at the gates twelve angels. . . . And the wall of the city had twelve foundations, and in them the names of the twelve Apostles." Further, St. John says that this angel "measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." The whole should be interesting to the student of esoteric geometry.

As a conclusion to this short note on the importance of geometry in the building of the earthly Temple, one might venture the suggestion that the ideal governing bodies in the world should be composed of 144 members, made up of 12 groups, each group related to one of the signs of the Zodiac. A cabinet of 9 could represent the attributes of the 9 orders of the Celestial Hierarchy. Nine plus 144 equals 153, the number of the miraculous draft of fishes (St. John 21:11).

This number of 153 occurring in any of the affairs of this physical world might well be noted as a sign that the net had been cast on the right side of the ship and that it would in God's good time be guided into the Port of Peace where a banquet of spiritual food would be ready in the Temple. Davidson in his important work on the Great Pyramid makes some interesting references to the number 153 and other aspects of geometry.

To the mystical student the study of solid geometry will suggest conceptions of the true patterns of life in all its aspects—physical, mental, and spiritual. These should help eliminate many of life's uncertainties, and aid in building that beautiful Temple of the body in which the soul can shine as the Light of God.



VISITS AND APPOINTMENTS

(Please read carefully)

Rosicrucian Park is an attractive place. It is visited by over 115,000 persons annually. You will find there beautiful landscaped grounds and exotic buildings, interesting and enjoyable. The Rosicrucian Egyptian, Oriental Museum as well as the Science Museum and Planetarium are available to the general public.

Rosicrucian members, upon their request will also be escorted through the Administration buildings and the Supreme Temple. Appointments for interviews with any particular officer *must* be made *in advance*. If there is no previously made appointment, the member will be granted an interview with whatever officer or staff official is available at the time. Each Rosicrucian officer and official has a very definite schedule. Therefore, appointments with them must be made in advance so that they can arrange the time for them. Interviews cannot be granted on Saturdays or Sundays, nor on evenings and holidays.

The administrative offices are open Monday through Friday from 9:00 a.m. to 5:00 p.m. (holidays excepted).



The Desire to Communicate

By JOSEPHINE M. OPSAHL

WHENEVER men are awed by unknown forces, or feel deeply, or are stirred by unusual circumstances, they are moved by a God-given instinct or desire to share their experience with others.

Having similar biological urges, primitive man understood his neighbor's need for food and shelter. He offered prayers and sacrifices to the gods whom he felt controlled the sun and the elements, for he feared darkness, lightning and thunder, as well as all other forces he did not understand. He scratched pictures of an unusual hunt, or dangers encountered, on the walls of his cave home and on cliffs above an ageless river so that others might learn of his experiences. In thus sharing information, he bragged a bit about his own accomplishments, for did it not take daring and courage to do such great things? Stories of these feats, sung and told around council fires, have come down to us as myths and legends.

Through the centuries, man learned to write more complex messages—perhaps a call for aid in battle or an invitation to a feast. He placed his messages on a variety of materials—strips of wood or bark, on stone, metal, leaves of trees, and skins of animals.

Scholars in ancient Egypt chiseled word-pictures, now called *hieroglyphics*, on stone monuments as well as on the walls of tombs. These symbols conveyed meaning, just as our alphabet and numerals do. Because today's students have learned to interpret these symbols, we know a great deal about



the people of those early days.

And about this same time (4000 B.C.) in Sumer, now a part of lower Iraq, scribes molded the picture writings of their people into a conventionalized cuneiform script. Drawing the combinations of wedgelike lines on tablets or bricks of soft clay with a stylus, they not only recorded poetry, but letters and business transactions. When dried in the sun, these tablets served as business records, passing from one person

to another, much as letters and accounts written upon paper are used today. In fact, the Sumerians not only wrote their letters on clay tablets, they enclosed them in clay envelopes, which had to be cracked off to read the message.

Through painstaking translations of these old clay tablets, we know that scores of cities and towns dotted this now barren desert country some 5000 years ago. The Sumerians not only raised good crops and made many products but sent them by sea and land to neighboring countries. They also erected beautiful temples of worship, and their priests taught a spiritually satisfying faith.

The Rosicrucian Egyptian, Oriental Museum at San Jose has on display many of the original clay tablets with writings by the Sumerians, which from a world of the far past still seek to communicate with thousands of visitors to the Museum, including school children.

A number of copies of one of these tablets were found about 60 years ago at Nippur (near Baghdad, the capital of modern Iraq). They had been made by a Sumerian schoolboy who told of his difficulties in learning to read and write cuneiform script. He described how he copied his written work and memorized oral assignments from sunrise to sunset; the only break in this school day was a brief recess for eating his meager lunch of two rolls.

Because he was whipped repeatedly by his teacher as well as the school assistants, he contrived a bit of "apple-polishing" by having his father invite the teacher to dinner. Here according to the words of the composition, the teacher was "seated in the seat of honor," and was "wined and dined." The father also "dressed him in a new garment, gave him a gift, and put a ring on his hand."

And as we might expect, the boy wrote that the "baksheesh," as this type of seeking favor is known in the Near East, brought him praise instead of abuse.

Other equally important records, known as the Dead Sea Scrolls, are casting new light on Bible days—in fact, on the Bible itself. Carbon tests show these scrolls to have been prepared more than 1900 years ago. The Essenes, a Monastic order living in the bleak hills outside the city of Jerusalem near the Dead Sea, hid them in large pottery jars in caves (where people had been living) about 70 A.D. when the Romans captured Jerusalem. While most of the scrolls are parchment (leather), some are papyrus, and a few are metal. They are written in Hebrew, Greek, and Aramaic (a Semitic tongue believed to have been a language that Jesus spoke).

These manuscripts are copies not only of all the Old Testament books except Esther but of many non-Biblical ones and are about a 1000 years older than any previously known Hebrew texts. Their translation will take many years to complete, as it is a tedious process, requiring much ingenuity, to piece the crumbled scraps together.

But of all materials used for recording thoughts in ancient times, papyrus undoubtedly was the most popular. It was a sort of natural paper made by

the Egyptians about 4000 years ago from sedges (Bible says, *bullrushes*). Although these plants had many uses, the Egyptians used only the waxy inner membranes in making their writing material. They placed thin layers at right angles to each other, and then pressed the strips together. After drying, they rubbed the surface with stones until it was smooth and white.

Paper, too, made from pulped vegetable fibers, such as we know today, has been in use for a long time. It was the invention of Ts'ai Lun, a Chinese scholar, in the year 105 A.D. The legend, generally accepted as a historical fact, states that Emperor Yuan Hsing found writing on bamboo strips and silk cloth so difficult and irritating he ordered one of his attendants to find a better writing material. After numerous experiments Ts'ai Lun succeeded in creating a satisfactory one from the inner bark of mulberry trees. He beat the fibers to a pulp, thinned the mixture with water, and then poured it into hand-made molds. As the excess water drained off while he shook the mold from side to side, he found he had a flat layer of matted fiber. Dried in the sun, and rubbed smooth with a stone, we know the result as paper.

Although the manufacture and use of paper spread rapidly throughout China itself, these people kept their formula for making it a secret from the rest of the world for over 600 years. Having what they considered to be a superior culture, they mistrusted their neighbors—had little to do with them. In a border raid about the middle of the eighth century, however, Arab troops captured several Chinese paper-makers. Although the Arabs had been makers and users of parchment and vellum—specially preparing the skins of lambs, goats, and calves for writing purposes—they soon learned from their captives to make excellent grades of paper. Unlike their Chinese neighbors, though, they did not keep their newly learned craft a secret. As they moved on, conquering northern Africa, Sicily, Italy, and Spain, the Arabs shared their knowledge of papermaking with their new subjects. This knowledge spread across Europe, finally reaching England. And it was eventually carried across the Atlantic to the Americas.



As paper continued to be made by slow hand-processes through all these centuries, its supply was very limited. The demand also was not great, for the scholarly European monks refused to use it because of its association with heathen Chinese and Arabs. The good fathers, who did a major part of the writing and bookmaking in those days, preferred parchment. As they laboriously copied the Bible and other books by hand, they carefully matched the colors of the sheets of parchment they placed against each other.

But paper, which could be made more cheaply than papyrus and parchment, and Gutenberg's invention of movable type about the middle of the fifteenth century gave the world a less expensive way of dispersing knowledge. In the Rhine Valley industrial and economic conditions created a middle class population eager for education. These ordinary folk could afford to own books of their own and were curious about what was going on in the world about

them. They not only wanted a share of the world's knowledge but to feel a closer relationship with others. And as their knowledge grew, they lost much of their fear of the unknown forces about them.

Down through the centuries, imaginative minds reached out for deeper and greater truths. During moments of inspiration, they in time produced the world's great songs, literature, art, and inventions. They developed wonder medicines to cure man's ills. And filled with wonder, they peered at distant planets through instruments they had perfected. As this knowledge and wonder grew, instruments for penetrating outer space were conceived and developed. In our present times, who knows where this reaching out and striving to communicate with unexplored regions in the far spaces may lead us—perhaps, to a greater universal unity having one great storehouse of knowledge for the good of all mankind.



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Initiations, Primitive and Modern

By DAVID STEIN, F. R. C.



THE purpose behind initiations, whether primitive, ancient or modern, has always been to enlighten the individual or group of candidates, after they have first been tested as to physical or moral fitness.

Ritual and ceremony are invariably used to induce the requisite state of mental alertness and receptivity. Initiation rites include representations of death and resurrection. In tribal ceremonies there is usually some form of purification; physical suffering caused by extreme endurance tests, moral instruction, transfer of power from elders to the younger members of the tribe, isolation followed by reception of a new name and rebirth into the social group—and training in magical practices. Similarly, in the modern lodge initiations of the well-known fraternal organizations, such as the Masonic, the "Odd Fellows," and others, one or more guardians are assigned to instruct the initiate and explain the meaning of everything that is done in the ceremonies. He is directed to obedient action and helped through difficult situations. Thus the candidate learns to endure and persevere until he has received his vision and guidance.

Among primitive tribes the ideal was not only to propitiate the deities, but also to develop strong and lusty warriors who could battle both enemies and the elements. Very often the initiation was a bloody affair. The primitive tribes worshiped strength, physical vigor, and the power to endure pain. The initiatory rites often included severe beatings, and even the application of fire to various parts of the body. All this the candidate had to endure without a murmur, without flinching.

This training for hardihood had its

later counterpart in Sparta, where there was less ceremonialism but equal emphasis upon physical endurance. With the knighthood of the Middle Ages there was a return to elaborate ceremonies and great emphasis upon both physical valor and moral virtues. To this day there are stories of knights in shining armor who rescued damsels in distress, and rode off to build a new life with the maiden of their choice, or went on to new conquests.

Beginning with religious brotherhoods of antiquity and the mysteries of Isis and Eleusis, there were long and complicated initiations; however, the ordeal was moral rather than physical, although a certain amount of asceticism had often accompanied the spiritual strivings of the candidates. The Eleusinian mysteries were graded, and the seekers after Truth were initiated only after adequate preparation, each according to his needs and understanding.

Religious brotherhoods exist today as they did in ancient times. They minister to the religious needs of the laymen who are busy with the affairs of the world. Initiation is still the essential means of transmitting Truth to the candidate. Basically, the seeker must be taught to "enter the city of nine gates," as the ancient Hindu scriptures describe it, and close the gates behind him.

The city of nine gates lies within the human body. The nine gates consist of: two eyes, two ears, two nostrils, the navel, the organ of generation, and the organ of evacuation.

In a word, having turned away from the objects of the physical senses, the seeker may then with undisturbed mind concentrate his attention upon the inner world wherein he may find his Ideal, his Lord and Master. Through meditation techniques which the candidate is taught, he may effectively concentrate upon his Ideal.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing five cents in postage stamps. (*Please state whether member or not—this is important.*)

PROBLEM SOLVING

By CECIL A. POOLE, *Supreme Secretary*



ONE of the purposes of education is to teach individuals to solve problems. The presentation of mathematics in school, even at its elementary level, involves the application of mathematical laws as a process in problem solving. The pupil considers a proposition in a textbook or as given by a teacher, together with the knowledge he has attained through memorizing of certain principles concerning addition, subtraction, multiplication, and division, in his solution of a problem. The difference between memorizing that two and two makes four and being able to apply that principle in

solving a problem is the difference between rote learning and the using of one's native intelligence to utilize acquired knowledge.

In the teaching of problem solving, particularly as it applies to mathematical processes, the proof of whether the solution is correct or not is found in the answer. Theoretically, mathematics is considered an exact science; that is, there is only one possible answer that fulfills all the requirements of the mathematical process and the solution of the problem. Therefore, it is comparatively simple to determine whether a pupil has applied his knowledge and has solved the problem by comparing the answer to which he arrived with that which is deemed to be correct. In

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1959*

emphasizing the correctness of the answer, it is quite probable that much education has instilled in the mind of the learner the idea that the answer is more important than the process. This, of course, is actually often true, but in exaggerating the importance of the answer, we may also be giving too little consideration to the lessons to be learned through problem solving itself.

As we reach maturity, unless our life's work is in a field that is closely related to the mathematical principles studied earlier, the relationship of problem solving and the finding of proper answers is somewhat separated particularly insofar as these conditions apply to individual experience. As a result, adult problems, and there are, of course, as many as there are individual adults, become so personally important that the individual frequently forgets that life itself is a problem and life is a process of solving these problems. Only through this process will adjustment be reached insofar as the relationship between the individual entity and his environment is concerned.

There is, of course, a vast difference between the life problems facing the adult individual compared with the artificial problems in a book. Problems with which we are faced as individuals in our lives are partly of our own making and partly the result of existing environmental pressures. Regardless of their source, the important thing concerning the individual with a problem is his reaching a solution or a compromise that will permit him to adjust to the circumstances about him in spite of the pressures brought by the problem. There is at this point a seeming forgetfulness on the part of the individual that problem solving in itself is an important factor. The individual may forget, if he ever learned, any technique in problem solving and simply react as an animal might when confined to a strange place, running from one place to another bent on finding a means of escape.

Many people when faced with a problem act very much like an animal; that is, they run from one place to another looking for a solution to their problem without doing much about it themselves. Actually, the effort of in-

dividuals to find someone to solve their problem probably represents an expenditure of energy greater than would have been required if they had directed the same amount of effort to the solution of their problem.

Where can today the intelligent individual turn for aid in solving his problems? And many are seeking the actual solution of their problems. There are, of course, professional sources. A legal problem is taken to a lawyer. A problem concerning health is probably taken to a physician. A problem concerning more specific matters such as a problem in accounting would be taken to a specialist in that field. Today there are many specialists in many fields, and probably never in man's history have we had the opportunity to submit our problems that are concerned with technical matters to so many people qualified to give advice and assistance in regard to their solution.

But apparently this is not enough. In looking through a daily newspaper some time ago, I was surprised to notice a number of columns devoted to the answering of questions, which were not merely for information but for the solving of problems. These problems concerned social, family, and legal matters, health and other problems. The fact that impressed me was why do people expect so much help and advice? Do they ever attempt to solve their own problems?

Is anyone going to be happier as a result of writing to a columnist in a newspaper asking for advice on what they should do when it is impossible for the person who answers the question to know the entire situation? Frankly, my analysis of the questions and answers in the newspaper I happened to be reading at the time seemed to indicate that the columnist had selected questions having more or less sensational appeal to many individuals. Some of them involved strictly personal matters that would only have interest to another individual from the standpoint of curiosity.

We cannot solve all our problems through newspaper columns, by submitting them to individuals who claim to be a means of problem solution, or even to professionals. The professional will only guide us. Neither can we



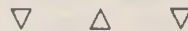
solve all our problems by seeking more knowledge, because such in itself is not a solution to a problem but only a key for our own use. For example, the basic principles of mathematics constitute knowledge, but some students, even after mastering these basic principles, find difficulty in applying or using them in problem solving.

The solution to problems is based upon the exercise of human reason. It is incumbent upon the individual to develop the abilities within his own mind, his own consciousness, to arrive at the ability to deal with problems facing him. The accent today upon leaving problems to someone else, submitting them to a professional, or writing to a magazine or newspaper columnist, suggests a tendency to avoid the responsibility of the individual dealing with his own problems.

It is true that there are many fine organizations, religious, social and

philosophical, offering aid and guidance in the meeting of serious problems which may be experienced by many individuals, but the eventual solution must be found within the individual. For this reason, religion, philosophy, psychology, and social guidance are important as a standard and as a basis of understanding with which the individual can be prepared to use his abilities for problem solving when and if such arises.

The Cathedral of the Soul was established to provide a medium for directing people to use personal inner powers, to be conscious of personal abilities; and through meditation and proper understanding of their inner selves be able to call upon a source of energy, inspiration, and help. Such assistance exceeds any professional or nonprofessional advice which may be available in external environment.



COSMIC CONSCIOUSNESS

The subject of Cosmic consciousness has for a long period of time interested students of philosophy, mysticism, and psychology. The topic is one which is inclusive of more than philosophical speculation. Although primarily assigned to the field of psychology, it can be approached from the objective standpoint. One of the most complete works on the subject resulted from the research of an eminent physician and surgeon who headed a large hospital in Canada for many years. Dr. Maurice Bucke made an objective and scientific study of the subject not only as a hobby but also in connection with his work in medical and psychological research. His book is now published by a large publishing company in the United States and is available to all students interested in psychology, metaphysics, mysticism, and philosophy. By special arrangement with the publishers, you may order your copy through the Rosicrucian Supply Bureau for \$5.50 (£2/-/-sterling), postpaid.

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**The
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September
1959**

— Psychic Radio —

By DR. H. SPENCER LEWIS, F. R. C.

(From *The Mystic Triangle*, June 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THE Radio Chief in the Department of Commerce in Washington reports [1925] a new phase of inquiry with which he is contending to the best of his ability but which astounds him and perplexes his scientific knowledge. Frankly, he looks upon most of the strange letters which come to him as being unworthy of his time and attention, but quite a few have warranted some investigation and have led to a call for opinions and assistance in solving the seeming mystery.

The letters report the development in certain persons of a faculty or functioning of the mind or consciousness, aptly termed *psychic radio receptivity*. While all this correspondence may be new to government officials, and although it may have no place in any of the bureaus in Washington, the phenomenon is not new.

Such experiences as have been related to the government and to the editors of many radio magazines came under my attention fifteen or more years ago when I was experimenting with many of the advanced principles of "wireless" which have recently become popular. In my associations with many wireless enthusiasts in those days, and in attending the early sessions of the Radio League of America long before the broadcasting of music and speech was considered possible as a popular attraction, the strange functionings of the psychic consciousness of man were discussed in terms less psychological than they are discussed today.

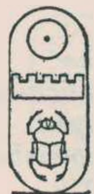
It was *not* uncommon for those who had been "pounding the brass" for hours, sending long messages by the

still familiar Morse code, and listening for several hours in the stillness of a small room late into the hours of the morning for weak and distant answers, to finally throw themselves upon a couch for rest or for the night only to find the room, the atmosphere, filled with code messages. This occurred while the wireless equipment was in a remote part of the home and completely shut down in its operation.

Also, it was not uncommon for many to report that they could hear such code messages at different hours of the night or day while walking, or talking, on the street, in the parks, in theatres or other places far from any sort of wireless or electrical equipment of any kind.

Many special cases were reported, investigated, and tabulated as being impossible of solution at the time. Messages were received very definitely, and seemingly by the sense of hearing, while persons were at rest or in a relaxed condition or away from any radio equipment. I may also refer to the many experiences recorded by operators of wireless equipment at sea who made affidavits that they had been called from their sleep by hearing the famous SOS call independent of the wireless devices.

Some very notable experiences are still referred to whenever the "old timers" get together and compare notes. Not one of them would challenge the statements made by Hal Smith of Brooklyn, New York, who had one of the finest wireless transmitting stations in that part of the country. He had worked long and well to improve the quality of his old spark transmitter until with a revolving spark-gap and efficient condensers he had raised the pitch or tone of his spark to a beautiful musical note high in the scale. We al-



ways knew when Hal's station was on the air by that note. It was like the highest note of a flute. It could be picked out of a hundred other high and low pitch sounds constantly in the air. It was common practice to speak of "Hal" or rather refer to him by whistling a high note—which by the way could never approach in pureness and pitch the note of his spark. I am explaining this note at length because, from a scientific point of view, it would be material indeed in considering his case.

Man's Inner Hearing

Hal lived with his old mother, who was his companion in many ways and was considered by the "wireless gang" of boys and young men as the sweetest old lady that ever lived. Her home was always open to them, and that means really open, day and night!

But one day Hal was in New York visiting Battery Park at the lower end of Manhattan. It was Sunday afternoon and he liked to look over some of the vessels, as they passed, with their improved wireless equipment. While sitting on a bench in the park, apparently watching hundreds go by and hundreds sitting or standing around, Hal suddenly heard the high note of his wireless station at home. Like many of the boys, he had locked that little wireless room and was sure of it, and

no one but his mother could unlock it when he was not there.

He listened again. It was surely his "note." He had gone to a fan's home and listened to that *pitch* during the months he was perfecting it, and such occasions he had asked his mother to press the key at a certain minute of the hour with four short dots and one dash, followed by a pause and then the four dots again and a dash, over and over for two or three minutes. That was all of the code he had ever taught her. It was enough for him to judge his pitch.

And then, on this Sunday afternoon, he distinctly heard that same, unmistakable pitch, and the same four dots and a dash, pause, four dots and a dash.

He looked at the old clock on the tower. It was 4:46. His mother must be "showing" the set to someone. A strange thing for her to do in his absence, thought Hal. And then came the sudden realization that he was not even near a wireless set and was *not* listening to any radio waves in the ordinary sense. His first impression was one of awe, then that of doubt. He tried to smile off the incident, but nevertheless listened—listened with that inner consciousness that we know so well. Again and again came the same four dots and a dash, but a little less even and regular, and with longer pauses. Suddenly there were three dots and nothing more. At the same time a terrifying fear or impression swept over Hal, and he rushed from his seat madly for a car and made his way over the Brooklyn Bridge and up Fulton Street to his home.

He claims that it took him just forty-eight minutes to get home. At any rate, when he rushed into that little wireless room just off the kitchen in the rear of the apartment he was stunned with the sight of his mother's limp form lying across his operating table with one hand near the telegraph key. She was lifeless and had sent out the call for help—the only call she knew, and her boy had heard too late.

For verification of this story, there is the testimony of four others who while listening in at their sets that afternoon also heard, *in a truly physical sense*, that high pitched note of



Hal's as though he were tuning his spark again. One of them called Hal's "call letters" a number of times, but received no answer. And all of them say it was about a quarter to five when they heard the pure notes of that station.

Receipt of Mental Messages

How did Hal *hear* that call sent by his mother? One school of occultists will say that her mind was on her boy, that she mentally transmitted her message to him, that he in his receptive state received the impression of what his mother was doing and thinking, and that his consciousness *transmuted* the impression into *sounds*. It is the familiar telepathic interpretation and explanation of similar phenomena.

Another school will explain it as Divine impulses translated and transmitted by the Angels of Space. The materialists will explain it, as I have heard them explain it before, upon the basis of coincidence.

I have another explanation to offer. I base my contention upon many cases apart from this one, and upon personal experiences as well.

It is this: As we use and perfect any function or sense of the body and consciousness, we make it more sensitive, broader in its scope and less limited. That is to say, man physically and psychologically is evolving to such a degree and in such a way that those organs of the body, functionings and senses which he no longer needs, are becoming smaller, dormant, atrophied, and are disappearing from his organization. In the physical sense we have much proof of this throughout the whole body. In the psychic sense we are just beginning to realize that evolution is doing for the psychic body of man exactly what it is doing for the physical man.

And, through the systematic or prolonged practice of concentration on hearing (as is necessary with the listening-in to distant or faint radio signals), one more and more loses all consciousness of the outer self and the outer environment and becomes attuned to the consciousness of mental messages. Such experiences make the consciousness

keen and alive to every incoming impression.

Radio waves that pass through the ether are not different from other sound waves of any kind, except in their rate of vibration. Radio waves are like the waves of light, so far as their rate is concerned. Our eyes are constructed by nature to take or receive those high vibrations and translate them into lower vibrations that we may sense. Some animals can sense rates of vibrations of light that we cannot. Some have no eyes at all because they live where there is no light, as at the bottom of the sea in very deep water. The animals living where there is very little light have more sensitive eyes. The same is true of the organ of hearing. It varies in animals according to where their state of evolution has placed them. *Modifying environment has modified their sense of hearing.*

In order that we may hear the sounds being carried on the radio waves, we require electrical devices in a receiving set to translate the high rate of vibrations into a lower rate to accommodate our organ of hearing. But such a process is only a makeshift. In all the past of civilization we find that nature has gradually changed, improved, or modified the organs and senses of man to meet the conditions of his environments and needs; and, therefore, I contend that if we continue to concentrate and experiment with the higher waves and rates of vibrations, both in sight and sound, nature will gradually adjust the receptive organs to receive those rates of vibrations without the intervention of electrical or mechanical devices.

Today, those who are hearing radio dots and dashes, as they report to the Government, without the use of any electrical or radio equipment, are, in my opinion, the early protégés of nature's great change that is coming to mankind. And the day is not far distant, relatively near as far as many cycles of evolution are concerned, when mental messages, traveling at an even higher rate than radio, will be received also by the mind of man as easily as the lower rates are received today.



Early Rosicrucian Manifestoes

6. FULFILLMENT

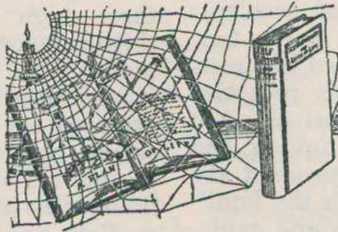
By JOEL DISHER, F. R. C., Department of Literary Research

THE apocryphal comment of King James that Francis Bacon's philosophy was like the peace of God, passing all understanding, has been repeated often enough to be believed—especially by those who find any mental challenge too much for them. Strangely enough, Bacon himself may have invited the comment both by his remark that he was working secretly after the manner of God, and by his constant return to two favorite quotations.

The one, from Proverbs 25:2, runs: "It is the glory of God to conceal a thing and the glory of the king to find it out." The other was a comment by Pope Alexander VI, Rodrigo Borgia, on the expedition of the French to Naples that "they came with chalk in their hands to mark up their lodgings but not with weapons to break in."

"I like better that entry of truth," wrote Bacon, "which comes peaceably as with chalk to mark up those minds which are capable of lodging and harboring such a guest than that which forces its way with pugnacity and contention." This suggests the thought that Bacon's philosophy is not to be taken in the generally accepted meaning of the term. It is possible that Bacon arrived at Thomas Huxley's position two hundred years before he did that "irrationally held truths may be more harmful than reasoned errors" and designed his method to circumvent them. If so, our attempt to uncover the relationship existing between Rosicrucian principles, the plays of Shakespeare, and Francis Bacon's philosophy may have greater success by a fresh approach—by indirection finding direction out.

W.F.C. Wigston wrote in *The Columbus of Literature*: "I take it one of Bacon's complete objects was to bring



this lesson directly home to our minds, that we are most assured of what we are most ignorant of, and that nature is infinitely more subtle than the senses of man."

It is painfully evident that even today scholars and laymen are "most assured of" the absence of any relationship between Bacon, Shakespeare, and the Rosicrucians. If it can be shown that in this they are "most ignorant of" a relationship that does exist, then truth has been brought to light and something very valuable about the effectiveness of Bacon's philosophy has been demonstrated.

Painstakingly, Bacon revised his *Novum Organum* a dozen times, making plain the importance he attached to a clear exposition of his New Method. There are, he declared, four idols principally which claim man's devotion and thus slow his ascent of the Hill of Truth. These false notions (fictions accepted as fact) he calls Idols of the Tribe, of the Den, of the Marketplace, and of the Theatre. They govern man's responses to the experiences of life and determine his judgment of them.

The first idol is that of imagining that man's senses form the standard of things. The truth is that man's senses and his mind lead to judgments, but those judgments have reference not to the universe but to man himself. Man's mind does not reflect objects exactly as does a mirror; it colors and distorts them by additions from itself.

Out of this first false notion which is general, there grows a second which is individual: each one arrives at other false notions, due to his personal disposition, his likes and dislikes, his education and intercourse with others.

Language is a means of intercourse; but words rarely mean to one exactly

what they do to another. Thus words become obstructions rather than aids to understanding. And this is a third bias.

Lastly, the gravest of all seem to be those notions or opinions by which each individually chooses to live. As in a theater a seat or position is chosen from which to view a play, so in life a particular position or philosophy is adopted by which to interpret everything which occurs. Systems of philosophy thus become artificially created worlds in one of which man tries to live to the neglect of the others.

In this, Rosicrucian students will recognize certain fundamentals of their Neophyte instruction. They will recognize as well the precepts from which Bacon drew his initial inspiration—in particular, the one which attributed to God a plan in the Beginning. With such a divine example before him, Bacon argued that man with a like plan might change the world. This plan he thought it his mission to accomplish. With it, like Alexander the Great, he could take the world captive. There was a universal brotherhood through which he could work.

Already beyond the experimental stages and in actual operation when the Manifestoes in Germany made their public announcement, the whole method was given larger and larger application through instructions in many unsuspected ways. While not outwardly identified, a person with a knowledge of the blueprint could easily read the outline. Those who responded to the Manifestoes' call and demonstrated their qualifications must have been warned of the idols and set to work on the philosophy itself. Certain it is that Bacon's purpose was better understood abroad than it was at home.

The Great Restoration, according to Bacon's outline, embraced six sections, three of which were open and three concealed; but all, Bacon insisted, designed for use rather than ornament. This, he constantly emphasized in his illustrations of the peculiarities of mental operation. Part IV began the concealed or less open divisions of the new method. It was to furnish examples of questions capable of solution. In Bacon's words, it was to furnish the ladder by which the intellect or understanding could

work its way to newer truths and sounder conclusions.

In the second book of the *Novum Organum*, twenty-seven so-called "Prerogative Instances" are set forth. These intrigue one with the possibility of a relationship to the ladder of the intellect.

The term *Prerogative Instance* seems calculated to provoke the matter of meaning, as do the instances themselves: Solitary, Clandestine, Constitutive, Proportionate, Bordering, Subjunctive, Alliance, Divorce, Wrestling. How could they fulfill the promise of Part IV, and how could such matter of fact things as Divorce and Wrestling be made examples of philosophy? Could they be pictured in art, allegory, poetry—or plays? Examples have been promised—but where? Evidently, one is expected to search for them.

If one foregoes the search, he is not of "those minds which are capable of lodging and harboring such a guest." This guest (this new philosophy) will not "force its way with pugnacity and contention."

However, if one recalls Bacon's other favorite quotation, he will prove his "kingship" by finding out that which has been hidden. He will go back to the *Advancement* and the *Novum*, to the histories and oft-revised essays. Suppose, for example, he takes "Divorce" as a clue. The essays contain much on aspects of human relationships—"Of Parents and Children," "Of Friendship," "Of Nature in Man"—but nothing on divorce. Bacon's *History of Henry VII* is somewhat rewarding; there an eye-catching sentence is found: "The divorce of King Henry the Eighth from the Lady Katherine did so much busy the world." Something unusual, perhaps dramatic, is suggested. Many references to the theater lie scattered through Bacon's writing, and many similes based upon it—but what theater and whose plays?

In 1623, the *De Augmentis* and the plays of William Shakespeare came out alike as twin brothers—the plays divided among Comedies, Tragedies, Histories. In the last section there is Henry VIII, and its theme is the divorce of the King Henry from the Lady Katherine! The play is full of significance.



This suggests the process, which if followed step by step will cause one to mount the ladder of the understanding to new knowledge—and new questions.

Two arise naturally: Why Shakespeare's plays? and, Can the First-Folio plays be reduced to themes essentially agreeable to the Prerogative Instances? The circumstances surrounding the publication of the *Folio* and the Latin *De Augmentis* suggest the answer to the first; and a careful application of the method will satisfy the second.

The *Folio* and the *De Augmentis* were intended to be complementary volumes. Bacon's *Advancement* was in Latin rather than English to allow for fuller treatment of the theme without exciting a too-early comparison of the volumes at home and also to make the matter available to Continental thinkers stirred by the thoughts of the Mani-festo.

The plays of Shakespeare contain matter drawn directly from Bacon's early commonplace book *The Promus*,^{*} as well as innumerable comments paralleling those in Bacon's acknowledged works, the viewpoint being the same in both. Characteristic of the parallels existing is the one relating to goiters and snow water. In *Sylva Sylvarum*, Bacon wrote: "The people that dwell at the foot of snow mountains, or otherwise upon the ascent, especially the women, by drinking snow water have great bags hanging under their throats." In Shakespeare's *Tempest*, Gonzalo asks, "Who would believe that there were mountaineers dew-lapp'd like bulls, whose throats had hanging at 'em wallets of flesh?"

Frontispieces, headpieces and tail-pieces, emblems and cipher, all beseech the inquirer to take the first step up the ladder. They are one and all *chalk marks*, but they are without effect unless the mind will lodge and harbor them.

Some clues are less subtle: for instance, the fact of the plays' receiving publication seven years after Shakespeare's demise with copious emendation and new plays unpublished before. Ben Jonson, the editor of the *Folio* as well as of Bacon's *De Augmentis*, was living at Gorhambury as Bacon's secre-

tary while both volumes were going through the press. Not only this, Jonson praised Bacon in the identical words he used to praise Shakespeare. There is, too, the *evidence* presented by the Latin verses published to honor Bacon in April of 1626. They spoke of him as 1) a supreme poet; 2) the unacknowledged author of literary creations; 3) associated with the theatre; and 4) the heart of a mystery which future ages would unfold.

Instances might be multiplied, by number alone bearing down opinion to the contrary. One especially, surpassing all others—the frontispiece of the 1645 *De Augmentis* printed abroad but not used in the volume as it appeared in England. It shows the philosopher seated, his right index finger marking a place in what surely is the *Augmentis* itself. With his left hand he is supporting a goatskin-clad figure symbolic of the actor, who holds up a small volume cryptically signifying a mirror. Above is the Temple of Fame toward which the figure is being guided. To those in the know, its story was simple but elegant: The stage provides the example, the philosophy outlines the method. The Order supplies the substance of the matter taught. These three are the yeast to leaven the world.

Certain unlooked for eventualities defeated—at least delayed—the plan's perfect fulfillment; The Thirty Years' War in Germany, while precipitating an exodus of some of those responding to the *Fama's* call to the New Atlantis (Pennsylvania in the New World) brought a halt to orderly initiation of a stabilizing organization at home. Bacon's disgrace by Machiavellian tactics thrust at the heart of the movement and necessitated certain changes. Strangest of all, the suddenness of the success of the literary aspects of the renaissance in England obscured the ways and means by which it had been accomplished.

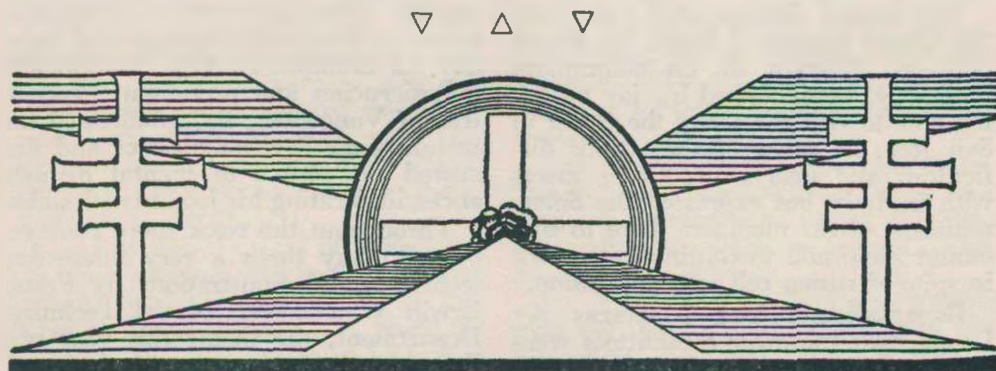
The Elizabethan Age thus remains for most something of an anomaly. Its elements, we are told, fortuitously and unaccountably came together: language shaped itself; nationalism was born unfathered simultaneously in a thousand breasts. A sudden hunger for things of the spirit struck all alike, and men embraced their brothers in a universal

^{*} Pott, Henry (Mrs.), *The Promus of Formularies and Elegancies* by Francis Bacon, London, 1883

homecoming of happy, joyous, culture-loving people.

This is in no sense true. What happened did so because there was a plan. Not a visionary scheme feverishly and fanatically conceived; not a crusade led by zealots; not a mirage seen by idle dreamers. Rather it was a blueprint for

world reformation drawn up by the best minds the times produced. A blueprint based upon enduring principles, capable of universal application, and approved by like-minded men in earlier ages. This blueprint is still the virile core of Rosicrucian teaching and practice in the world today.



The 1959 Rosicrucian International Convention

By RUTH FARRER, Convention Secretary



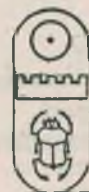
ROSICRUCIANS who attended the Convention, July 5-10, at Rosicrucian Park, in San Jose, found it to be the second largest in history. It will long provide food for thought, smiles to faces, and it will be the theme of many a letter to friends. The representation from over twenty countries outside the United States was particularly large.

THE OPENING PROGRAM featured an address by the Emperor, Ralph M. Lewis, on the subject: "The Fundamentals of Human Relations." He brought out that the only factor in which man is truly free is in his thinking. He spoke of the deep resentment developed within people whenever they have been forced to accept ways of living which do not correspond to their personal and intimate thinking. Human relations, he defined as the study of mankind with the purpose of revealing and removing the basic causes of conflict among men, and in this, he

added, the Rosicrucian philosophy makes a most valuable contribution.

From the northern and southern areas of the American Jurisdiction came the Convention Chairman and Co-Chairman: Frater H. R. VandeBogart, of Portland, Oregon, and Dr. Sergio Sanfeliz Rea, of Caracas, Venezuela. After the introduction of the officers of the Supreme and Grand Lodges and their personal words of welcome, two very distinguished visitors were presented.

First, there was Frater Raymond Bernard, Grand Secretary of AMORC France, who, together with his charming wife, is visiting San Jose for the first time. In addressing the members he spoke of the work that AMORC is doing today in perpetuating in the world "the old Rosicrucian teachings that were in the past given to only a few initiates in our European countries. We cannot forget," he said, "that the illustrious late Emperor was initiated in the south part of France, and we are proud of this historical event." He spoke of the amalgamation of AMORC France



to this Jurisdiction of AMORC and mentioned the great progress made in the past few years, there now being more than fifty lodges, chapters, and pronaoi in France and the French Union. Frater Bernard brought greetings from the French members with special thanks to the Imperator for his support and assistance in their work.

The second distinguished guest was the Grand Master of Italy, the Baron Giuseppe Cassara di Castellammare. Radiantly, he expressed his joy on being able to visit the see of the Order in San Jose; he spoke of the serious difficulties and delays the Order meets with in Italy but expressed the determination of the members there to surmount these and to continue the work in spite of strong religious oppression.

REPRESENTING THE MEMBERS AT LARGE, two volunteer committees were busy during the week: the Administration and Welfare Committee, and the Resolutions and Adjustments Committee. As is customary and required at each Convention, some twenty members volunteer to serve on these committees, reporting their findings at the final Convention business session. Their thorough examination of the Order's functions, its financial and personnel affairs continued through the week. Their final reports attested to the fact that the Order's activities, its financial affairs and personnel matters were being administered very satisfactorily. They did suggest that it would soon be necessary to provide "additional funds to meet some of the rising costs of printing and mailing materials, and to meet the rising cost of living which affects the clerical and secretarial employees in particular." The reports of both Committees were unanimously passed by vote of the Convention delegates.

HANDSOME AND DIGNIFIED, the new Administration Annex and Studio building caught the eyes of the members even as they began arriving on Sunday morning. At the corner of Randol Avenue and Chapman Street, this new two-story structure houses the Supreme Secretary and his assistants; in addition, it contains a modern, air-conditioned Studio where, under the guidance of Frater Peter Falcone, the Order produces its tape recordings, audio-visual instruction program, and motion pictures.

THE NEW COPPER ENCASED DOORS of the Supreme Temple also earned the approval of the congregating members. Replacing the weather-beaten wooden doors, these doors with their beautiful Egyptian carvings are the gift of the members living in the area of San Jose.

PRIDING ITSELF in the use of scientific methods to support its theories, the Rosicrucian Order presented a number of events of a scientific nature. On Tuesday, for example, Dr. D. C. MacDonald, a Rosicrucian and prominent psychiatrist of Vancouver, B.C., addressed the members on Psychodynamics and discussed the source of mental disturbances, illustrating his lecture with slides.

Throughout the week there were repeated many times a very interesting lecture and demonstrations by Frater Erwin Watermeyer, of the Technical Department; the theme this year was Reincarnation. Members of the audience took part in the demonstrations, music and special lighting being used to prepare them for the proper relaxation and concentration. Inasmuch as the number who could attend at one time was limited, the same program was given many times.

Because the seating capacity of the "Theatre of the Sky" is also limited, the program presented by Frater Harold Wilson in the Rosicrucian Planetarium and Science Museum was repeated some fourteen times. It was given twice in Spanish. After the tape-recorded lecture, the members observed at will the many exhibits in the Planetarium including the model of the satellite.

Those interested in children's activities attended the "Children's Hour." The sorores who conduct this work throughout the year use Rosicrucian principles coupled with certain modern ideas. On this particular occasion the children were present and attending members witnessed a typical Children's Hour program.

TAKING THE AUDIENCE, in mind, to the dwellings of the ancient Essenes overlooking the Dead Sea, the Mystical Allegory was most impressively portrayed on the stage of Francis Bacon Auditorium. With a cast drawn from the personnel of AMORC, and with special music, sound effects and unique stage settings, the Allegory dramatically showed moments from the life of the

Essene Brotherhood, revealing their code of ethics and some of their important doctrines.

THE EMPEROR'S MYSTICAL lecture and demonstration on Thursday was a treat to which the members always look forward. Discoursing upon Meditation, he prepared the audience for a period of personal participation which was both effective and stimulating.

From their long experience in corresponding with and meeting the members, the Supreme Secretary and the Grand Master gave inspiring addresses. Frater Cecil A. Poole spoke on: "The Responsibility of Immortality." Frater Rodman R. Clayson chose as his subject: "The God of Mystics."

THE INTRINSIC VALUE of a Rosicrucian home sanctum was well illustrated through two different plays in the course of the Convention. "A Night in Your Sanctum" was presented by Frater James Crawford of the Instruction Department. On the stage, the member was seen preparing for an evening in her sanctum. She illustrated the proper choice and use of the Rosicrucian accouterments. The recorded voice of the Emperor completed this program.

At another time, the drama "A Family on the Path" was given within the portals of the Supreme Temple. Many incidents and speeches in this drama were reminiscent to those who witnessed it.

DEGREE REVIEW CLASSES were held under the supervision of the Department of Instruction, and assisted by several very capable members, including Soror Frances Holland, Grand Councilor for Southern California; Frater Gilbert N. Holloway, Sr.; Frater Albert Moore, Grand Councilor for Northern California; and by Soror Christine H. Stock, of San Jose. The Order is also indebted to several members who contributed their help to Spanish Degree Classes: Srta. Celia Chagin, of Mexico City (who lectured on the Kabala, as well); Sr. Ramon Garavito, of Barranquilla, Colombia; Dr. Sergio Sanfeliz Rea, of Caracas, Venezuela; Frater Pedro J. Gonzalez, of San Francisco; and Soror Ana Palmira Vivas, formerly of San Juan, Puerto Rico, and now Director of the Spanish Editorial Department and Editor of *El Rosacruz*. For the first time, the Tenth and Eleventh Review

Class was bilingual, Frater Cecil A. Poole addressing the group in English and Spanish.

It was during the meeting of the Twelfth Degree members, at which the Emperor presided, that Frater Raymond Bernard was ceremonially and officially elevated to the position of Grand Master of France. Those present in the Supreme Temple will never forget the emotional impact of this solemn, ritualistic event. Colombe Suzanne Wastlund served for the first time as the new Supreme Colombe during this session.

THE ATTAINMENT and recognition of "Spiritual Enlightenment" was the theme of an address by Frater A. Taliaferro, of Dallas, Texas, in Francis Bacon Auditorium.

Dr. Albert T. Doss, of Cairo, Egypt, gave the final address, choosing as his subject the three components of man—spiritual, mental, and physical. He showed slides of Egypt and warmly invited the members to visit his country.

MUSIC AND ART CONTRIBUTED much to this happy Convention. No words can adequately describe the rapt attention given the piano concert by Frater Albert Ferber, internationally known English artist, who is now en route to engagements in South America. Equally generous with his concert numbers was Dick Kesner, well-known first violinist on the Lawrence Welk television show.

Those who visited the Rosicrucian Art Gallery were high in their praise of the portraits by John Singer Sargent. The works of this outstanding artist had been loaned by the Boston Museum of Fine Arts. Mr. Thomas Leighton, nationally known artist, lectured on "Art Through the Ages" illustrating his remarks by excellent colored slides of famous masterpieces.

A SPIRITED FORUM SESSION elicited some interesting topics. The panel included the Emperor, the Supreme Secretary, the Grand Master, Grand Secretary, and Grand Regional Administrator, with the Grand Treasurer as Moderator.

HISTORY-MAKING DOCUMENTS of the Order were displayed for the inspection of the members; some of these were charters, important correspondence, and instruments of authority issued by af-



filiated sources and from the Order in Europe empowering the A.M.O.R.C. and granting it special rights.

MANY ADVENTURES make up the Conventions. Guided tours of the Administration Building gave members the opportunity to see the many departments of AMORC in operation. There were the many Convocations in the beautiful Supreme Temple with its inspiring music and refreshing messages. Two Convocations were given in Spanish. Spanish-speaking members enjoyed the film *Decoro en el Templo*, a translation from the English *Temple Decorum*. The opportunity to see rare books written by Rosicrucian writers of the past, the interviews with officers of the Order, the sessions about the Junior Order of Torch Bearers, about the Sunshine Circles—all of these kept the members busy throughout the week. "Temple Echoes" in this issue of the Digest mentions other Convention events.

LODGE, CHAPTER and PRONAOS officers and delegates met together in an important session presided over by the Grand Master, Frater Rodman Clayson, and the Grand Secretary, Frater Harvey Miles. Officers and representatives from distant points, and not elsewhere mentioned, included: Miss Rosa Hards, Master, Pythagoras Chapter, Liverpool, England; Mrs. John Bornick, Fort Edmonton Chapter, Edmonton, Alberta, Canada; Mr. Robert Jones, Hamilton Chapter, Mount Hamilton, Ontario, Canada; Mrs. Marie A. Moreau, Toronto Lodge, Toronto, Ontario, Canada.

The gala Banquet and Colombes' Ball, held at the Santa Clara County Fairgrounds, brought the Convention activities to a close, and added to the plentiful supply of joyous memories taken home by the members.

EVEN NOW you will want to begin your plans for attending the 1960 Convention. A Rosicrucian Convention is like a great feast—specially served in beautiful surroundings, composed of many courses, rich in delicacy of flavor, hearty in nutriment. Join with your Rosicrucian friends from countries throughout the world in our next great "Feast," the 1960 Convention, July 10-15!

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Rosicrucian
Digest
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By MARTHA PINGEL, Ph.D.

ON FATE

*Fate is a fool's excuse for failure
and a tyrant's excuse for crime.*

—Ambrose G. Bierce

How many times in the course of our lives have we thought of ourselves in relationship to our "fate"? Our "fate" is written, say the prophets, in the stars, the hand, the cards! Yet we are also masters of it and captains of our souls, in that we weave, for better or worse, our fate out of the warp and woof of our entire lives. Our experiences, thoughts, emotions, and even our wishes and dreams, combine to produce what we call *fate*. The choices are ours, and the results follow the choices. To use "fate" as an excuse, a crutch, for our lives, or to explain away failure, unhappiness, or any other negative tendency in life in terms of *fate* is to court intellectual, moral, and spiritual disaster.

The believer in fate as a distinct and separate force from the self that creates it is practicing a form of self-deception which inevitably leads to frustration and the resultant inability (or lack of desire) to cope with life's problems. The fatalist is either a fool or a tyrant—perhaps both—for he believes that his position is given to him without *work* and thus without the sense of personal responsibility for action that is necessary to his continued growth as a human being.

The true man of destiny is the man who strives for continued self-development, for tolerance, for understanding, knowledge, and expression. To consider an event purely in fatalistic terms is to accept and sustain the belief that man is not a free agent. Truly, circumstances may alter us; life gives and life takes away; but *fate* depends on our utilization of what is gained or lost, and not on mere *living*. In the last analysis, man's fate is a by-product of his self, an outer expression of his innermost being.

Letter Writing, An Art



HE comments on "Psychic Effects on Watches," related by A. F. Wolther (April Temple Echoes), brought to mind a very charming old English song, one verse of which runs:

*Grandfather's clock was too big for
the shelf
So it stood ninety years on the
floor;
It was bigger by half than the old
man himself
Though it weighed not a penny-
weight more.
It was bought on the morn of the
day that he was born,
And was always his pleasure and
pride;
But it stopped, short, never to go
again
When the old man died.*

There is a very rhythmical tick-tock chorus which I cannot remember; but the 'stopped (pause) short (pause) never to go again' greatly impressed my child mind of three score years ago.

Is not the cause of the phenomenon attributable to Induction? When a fluctuating electric current flows through an insulated coil a sympathetic current is induced in an adjacent coil, and the effect is known as magneto-electric induction, discovered by Faraday. Perhaps the line drawing will make the idea clear. The first coil (P) is the primary, the other (S) the secondary, and if current from the supply circuit flows through P, induced current is available at the terminal points T.

We know that everything is vibration, and we are fairly sure that the sanctified atmosphere of certain places of worship is largely due to the walls and furnishings being impregnated with intense thought vibrations of people who frequent these places. It seems that the natural atomic vibration of the various forms of matter comprising the interior of a church, for example, is modified through higher rates of thought (etheric) vibrations frequently

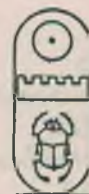
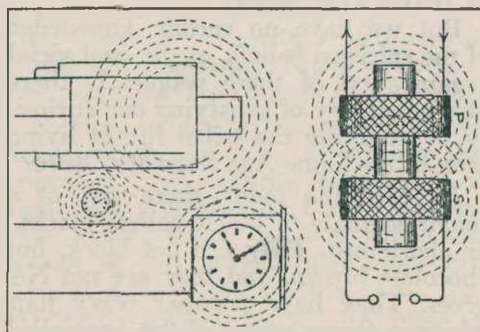
impinging upon it to the extent that it takes on the very nature of the higher vibrations and vibrates in harmony with them.

The elated feeling experienced during meditation in a quiet empty church may be largely due to the effect of these reflected vibrations merging with one's own thoughts and making meditation *easier*. There is an affinity or similarity of vibration which religious people could easily mistake for direct communion with Deity.

What I would suggest here is that the grandfather of the song was a primary coil and his clock a secondary coil; and that when grandfather died his clockwork thought-work naturally died too, there being no longer any induced current in the secondary coil owing to the absence of current in the primary. ('Two minds with but a single thought; two hearts that beat as one.') The problem is perhaps one for meditation: influence of higher (etheric) upon lower (atomic) vibrations; relationship between the two, etc.

One is naturally inclined to think that such vibrations are of a superior order. Their high-frequency rate and consequent great penetrating power may correspond in some way to relatively high and rare degrees of development, hence perhaps the surprising effects.—Oswald J. Rankin, of France.

P. S. The effect is perhaps badly represented in the line drawing. A watch would naturally be directly within one's personal electromagnetic field but a clock might be influenced through the conducting mediums of walls, etc.



Stone-Age Life In Australia

By WILFRID D. HAMBLY, D. SC.

Curator of African Ethnology (retired), Chicago Natural History Museum



ANTHROPOLOGISTS have often speculated about the social and religious life of early Stone-Age man in Europe. A rough estimate of the period is 150 thousand years ago.

We know that men of that remote period often lived in caves. In some regions the walls of the caves are decorated with drawings of animals showing great artistic skill. These men fashioned crude implements of stone, but made no pottery. Bones of wild animals and the charred remains of wild vegetable produce indicate that men of the old Stone-Age were hunters and food gatherers. There is no evidence of domestication of animals, or of agriculture.

Thousands of years later, at a reasonable guess 5000 B.C., men of the new Stone-Age in Europe made pottery. They also flaked stone implements of great delicacy; these included arrow points and knives of flint with serrated edges. People of that period in Europe buried their dead, and also provided the deceased one with some stone tools and weapons, as well as food in pottery vessels. Their concept indicated that death was followed by a spiritual rebirth. It seemed that the dead would require food and implements. This concept of a spirit existence, being a replica of life on earth, is extremely common in Africa even today.

But we have no certain knowledge of the spiritual beliefs, magic, and social organization of these people. Is there any possibility of satisfying our curiosity by studying the tribal life of living men in the Stone-Age stage of culture?

In Australia today there are, at a rough estimate, 50,000 so-called 'blacks,' or aborigines. They are not black, but chocolate brown, and they are not Negroes. They have peculiar wavy hair which is characteristic of the Australoid

race. There is a tendency for the aborigines to drift into the service of White men either on ranches or in towns. But scattered over Australia (3,000,000 square miles—the size of U.S.A.) are small tribal groups of natives.

These aborigines are living in a culture of the old Stone-Age, for they do not polish their stone implements, neither do they make pottery. There is no agriculture, and the people depend in part on wild vegetable produce gathered by the women. Every woman carries a digging stick which is sharpened at the point.

Hunting and the gathering of animal produce of a minor kind, such as frogs and grubs, is the work of the men. The weapons are spears tipped with points of flaked stone. If the worker can obtain a glass bottle he makes remarkably fine spear points from fragments of glass. These people have no bow and arrows. Boomerangs of many types are commonly used.

The natives have no domestic animals except the dog (dingo). Clothing and ornaments are almost entirely absent. Dwellings are screens of bark and rock shelters. They have no musical instruments, but have many very elaborate ceremonial dances, and some singing.

Poor but Rich

The astonishing fact is, that despite the paucity of material things, the Australian primitives have a complex social and psychological background.

In terms of geological time it is long ago since Australia was separated from other land masses. Therefore animals, plants, and the native human population are quite distinctive, through long isolation. Some remnants of the Australoid race are existent in Ceylon and the Malay Peninsula, but anthropologists have no knowledge of the distant period of migration and settlement in

Australia. Languages of Australia are of one group in structure, but they are variable in vocabulary. I suppose that all languages must have some kind of relationship, but such connection has not yet been established between aboriginal languages of Australia and those outside the continent.

Before turning to the social and spiritual aspects of the culture, consider a little further the general simplicity of the life. These Australians have no written language, but they do carve symbols on small cylinders of wood, called *message sticks* by the White man. These message sticks, when carried from tribe to tribe, give protection for simple trade and the arrangement of tribal ceremonies.

Sign language with the hands and fingers is in general use. Symbols, usually relating to sacred ancestors, are painted on bark, and on a variety of objects used in initiation ceremonies.

The symbolism of these religious paintings and drawings on the ground seem to be a parallel of the religious sand paintings used by some Indian tribes of the southwest U.S.A. During ceremonies connected with totemism and tribal initiation, the Australian aborigines use a sacred language (with local variations), but this language is never used in the ordinary social intercourse of everyday life.

Morality

Such then is the simple material culture. "Do the aborigines have a religion?" There would be some difficulty in giving a brief answer; the reply depends on our definition of religion. I would say that the main factors of most religions are present.

There are local beliefs in a supreme being who was a creator. Every tribe has an idea of a spirit life after the human body dies. A form of ancestor worship enters into totemic ceremonies. These are rites in which the ancestral spirits play a magical part in order to ensure a food supply.

I see little evidence to suggest that a "supreme being" orders a standard of conduct. Adultery is punishable by a contest in which the accused stands up armed with a shield. The accusers hurl boomerangs at him, and he is acquitted

when wounded. Incest is a serious crime, but the word *incest* does not have the connotation that it has in our modern society.

The marriage laws of all tribes are based on the division of the tribe into two, four, or eight sections (phratries) in some localities. Each of these divisions has several totemic groups, each with an animal as emblem. Thus there are the kangaroos, hawks, frogs, and many others. A man or woman is strictly bound to marry into a certain phratry, and into a particular totemic group of that phratry. To do otherwise is the crime of incest, punishable by death.

Murder done openly, or by secret magic, is punishable by death. The tribesmen of the victim are responsible for starting a blood feud. If a man of the tribe to which the murderer belonged is killed, justice is thought to have been done. The person slain by way of retribution need not be the actual culprit. The aborigines of Australia have a standard of punishment quite common in primitive society. There is communal responsibility of a family, clan, village, community, or a tribe.

Undoubtedly, there are crimes that are severely punished. But I do not get the impression that these crimes are also sins against a deity. The crimes against society are not at the same time violations of divine commands.

Ideas of a supreme being are present in the southeast of the continent. European settlement was first made there in the year 1788, and there have been missionary influences from that time onward. The teaching of Christianity might account for local supreme beings under such names as Bunzil, Daramulun, Baiame, and the Mura-Muras who are rain-gods. But assumption of a powerful, creative being, seems natural, and there seems no necessity to assume the effects of Christianity whenever primitive people have a concept of a creator.

Folklore and Mythology are active forces which are used to explain the origin of fire, and the beginnings of plant and animal life. The *alcheringa* were remote dream times in which ancestors of the present aborigines are thought to have roamed the earth. Today these ancestors govern the supplies of rain and food. Consequently, rev-



erence for these ancestors is basic in ceremonies for stimulating plant and animal fecundity.

Fertility is thought in some mysterious way to be connected with the rainbow serpent. Ideas connecting serpents, rain, and fecundity are common in Africa and in many other parts of the world.

Beyond doubt, Australian aborigines have a complex and coordinated series of beliefs in supernatural powers and persons. These beliefs, combined with tribal laws administered by the oldest men, have laid the foundation of a well-organized society. All this complexity is an astonishing contrast to the simplicity of the material culture.

Magical Concepts

The medicine man is best described as an intermediary between the world of men and the world of unseen spirits and mystic powers.

A tribe of central Australia divides medicine men into three classes. These divisions enjoy magical power and social status according to their method of initiation.

A youth chosen for initiation is silent and reserved, given to melancholy and is of neurotic temperament. He makes contact with the spirits by living alone in a cave which they are said to inhabit. A medicine man treats the sick usually by massage, and the pretense of removing a foreign body such as a stone or a small pointed-bone. Sickness and death are invariably attributed to evil magic, and not to natural causes. A man who wishes to harm an enemy secretly points a sharp bone in his direction and mutters a curse. Evil magic is thought to be most effective if worked through a portion of hair, a tooth, or the nail parings of an enemy. He can by use of these trifles be doomed to die by a curse.

Magical beliefs and ceremonies are associated with death and burial. Ghosts are jealously observant of the rites due to their human bodies. Widows whiten themselves with clay and mourn loudly. A common form of mourning is gashing the body with stone implements. A corpse is bound hand and foot to prevent the wandering of its ghost. The shelter where death occurred is

burned, and the camp is removed to a new site. The name of the dead must never be mentioned, for that might call up the ghost. The Binbinga, living near the west shore of the Gulf of Carpentaria, eat parts of the dead. This is ceremonial cannibalism.

A ghost is thought to hover near the site of burial for a time, but local opinions vary considerable with regard to the ultimate fate of the soul. A general belief exists in reincarnation. A reincarnated spirit changes its sex and totem at second birth. A man of the kangaroo totem may be reborn as a female of the frog totem. Certain lonely places are said to be inhabited by little 'spirit children' who may enter females if they visit that spot.

Sacred Objects

Every religion, even the most sophisticated, has relied to some extent on sacred objects. It is difficult to worship an idea unless the idea is symbolized. For the Australian natives the word *churinga* signifies a sacred object, and of these there are several examples in the Chicago Natural History Museum. One common *churinga* is a bull-roarer. It is a flat slab of wood, oval or ellipsoidal in shape, with a string attached. A weird humming is produced by whirling the object rapidly, and the noise warns women and uninitiated boys to keep far away from the spot where boys are receiving their tribal initiation. Some southwestern tribes state that the buzzing noise is the voice of a supreme being, Daramulun.

Symbolism plays a part in rain making. White feathers are tossed into the air to represent clouds, while men make incisions in their flesh and allow blood to drop as a symbol of rain.

Initiations and Afterlife

The initiation of boys into tribal life emphasizes the importance attached to tribal law, the authority of old men, and the religious aspects of social organization.

Boys are secluded with old men of the tribe, who bring out the sacred *churinga*. These objects are usually bull-roarers and boomerangs—also stones, decorated with feathers stuck on with human blood. There are circum-

cision rites, and other tests of physical endurance to be borne without sign of pain.

Marriage laws are explained, so that each youth knows into which totem he may marry without committing incest. Finally each boy receives a new name as a symbol of his rebirth as a man.

This survey impresses the fact that ethnologists are not justified in assuming that a meager material culture implies a dearth of social organization and spiritual concepts. On the contrary, these natives of Australia, who are in the backwash of a modernized world,

have developed a complex tribal life based on ideas of survival after death of the body. Ancestral spirits are extremely important in their controls of the living. These spirits are reincarnated, and they can enter into animals in such a way as to increase fecundity and food supply.

It would be rash to argue that Stone-Age men of Europe had a social organization and a spiritual outlook. But the culture of the present-day aborigines of Australia, who are definitely in the Stone-Age, suggests that such a degree of mental development is not impossible.



Be Yourself

By THEA BRITON, F. R. C., Sussex, England



THAT is the finest lesson that life can teach us. It includes and over-rides every other lesson.

Yourself is the sum total of countless lives, not only human ones, but all phases of life up to human. The Creator gave you personality and free will in the beginning. (Yes, you were there at the beginning, possibly before *this* beginning.)

Personality is another name for consciousness at the highest level, self-consciousness, and free will is the power to direct that consciousness. What more could any Creator give anyone? Everything you are or can be is included in these two. And, so that the gift should be quite complete, you, as mind, made your start at the beginning, as part of the simplest form of life—in the mineral kingdom.

Gradually yourself evolved until you reached the cell stage, a great advance from the crystal stage. Once at the cell stage you had reached the high road, a very long, very interesting road, culminating in the human form. But the human form is not the end; it is merely another stage in the growth towards

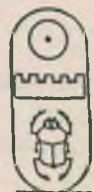
your ultimate goal. It is the last stage of the physical world as the mineral was the first.

You wonder why all these stages? Just to make the gift complete. You were given Life itself, not one life in one human body, but Life itself, complete in all its physical manifestations, so that you are one with life at any level, having lived it at each level.

That is why you can have fellow feeling with the trees in the wood, the clouds in the sky, the waving wheat in the field, the raging billows in the ocean or the streamlined fish gliding through it, with the lark trilling at the gate of heaven. All these are yours because you have lived them and as your real self knows them—we can only *know* what we have lived through.

As a human being you have all the powers you acquired through all these levels of life, plus all that are instinct in that life which, having attained self-consciousness, was stamped with the Image of God. What does that mean? Just this, that some day *yourself* shall be able to stand, undaunted, in the presence of God, the eternal light that throws no shadow.

Therefore find yourself and be it—there is nothing finer.

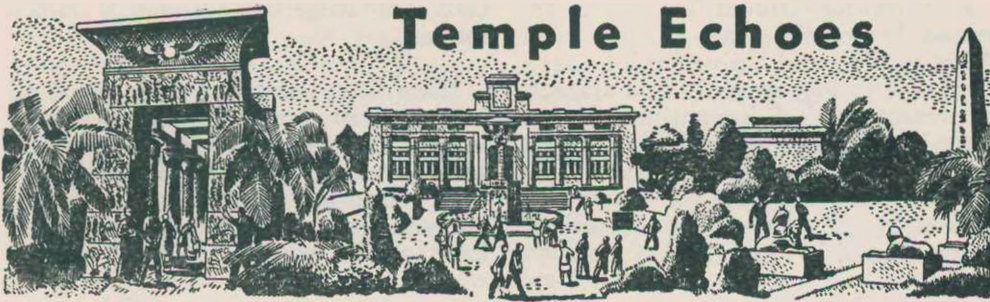


GRAND COUNCILORS OF A. M. O. R. C.

Members elected to serve as councilors of the Grand Lodge may be contacted, in their respective territories, concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California.

At the 1959 Convention, the following persons were elected to the Grand Council of the Order, for the term ending with the annual Convention of 1960:

NORTH ATLANTIC STATES	Joseph Weed 579 Fifth Avenue New York 17, New York
SOUTH ATLANTIC STATES	William V. Whittington 4700 Connecticut Avenue, N. W. Washington 8, D. C.
SOUTHWESTERN STATES	Camp Ezell P. O. Box 366 Beeville, Texas
NEW ENGLAND STATES	Robert Wentworth 132-A Russell Street West Peabody, Massachusetts
GREAT LAKES AREA	Harry L. Gubbins Woodmont Drive South Bend 14, Indiana
WESTERN CANADA and NORTHWESTERN STATES	J. Leslie Williams 3282 W. 27th Avenue Vancouver, B. C., Canada
LATIN-AMERICAN COUNTRIES (Except Argentina)	Carlos Nunez A. Apto. 26009, Admin. de Correos 44 Mexico 12, D. F.
EASTERN CANADA and WESTERN NEW YORK	Harold P. Stevens P. O. Box 133 Ancaster, Ontario, Canada
NORTHERN CALIFORNIA	Albert Moore 2910 Calderwood Lane, Apt. 99 Sacramento 21, California
SOUTHERN CALIFORNIA	Mrs. Frances Holland P. O. Box 269 Escondido, California
WEST CENTRAL STATES	George Fenzke P. O. Box 518 Wauconda, Illinois
CARIBBEAN AREA	C. C. Abrahams c/o Commercial Service, Inc. P. O. Box 1236 Port-au-Prince, Haiti
ARGENTINA	E. G. Starke Casilla Correo 2829 Correo Central Buenos Aires, Argentina
AFRICA (below the equator)	Roland Ehrmann Box 5044, Snell Parade Durban, Natal, South Africa



SERIOUS but friendly was the way the recent Rosicrucian International Convention impressed most. What will live longest in the memory of it will be an individual matter; yet who, among those privileged to witness it, can ever forget the installation ceremony in which Frater Raymond Bernard became the Grand Master of France? Or who can hope to see a sight more thrilling than thirty Colombes serving at the induction of two new members to their ranks? And let's not overlook the naming rite for Cynthia Louise Rettberg and Aida Conyers Doss. Can we look into the future and see them installed Colombes of the Order? Quite possibly.

The music of Dick Kesner and his graciousness will always linger pleasantly, as will the thrill of Frater Albert Ferber's interpretation of Villalobos—and certainly what occurred in the Children's Hour. And how about the opening session and the Imperator's address on "Human Relations"? The Convention Secretary's complete report will doubtless recall these and many more. Read it.



Said Horace in his *Ars Poetica*, according to one translator, "In one scene no more than three should speak," so these three and no more must speak for the session of Rose-Croix University just passed:

Time Magazine a few weeks ago spotlighted Sylvia, Kansas, where Alice Smart upped her IQ by marrying a Learned man—Arthur by name. What *Time* didn't say was that the couple honeymooned in Rosicrucian Park where Learned, Arthur learned more as a student at RCU and Smart, Alice

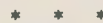
Learned learned, too, in the Research Library.

A little child provided more thrills to this year's student body than a newly-discovered asteroid. Aida Conyers Doss was the subject of hourly bulletins and constant comment from the moment of her arrival at 1:42 Thursday morning, June 18. Frater Albert's enthusiasm resolved the whole university into a committee of the whole to consider the event.

Franz Kafka's book *The Trial* (see *Digest* for May 1951) was given a dramatic reading at the final Assembly by Soror Louise Vernon's Drama Class. The story of Joseph Kay's inexplicable arrest and trial ably handled by these Rose-Croix thespians was well calculated to be a highlight of the session.



The Bulletins of both Thomas Jefferson and George Washington Carver Chapters of Washington make mention of gifts presented to their chapters by Frater and Soror Albert T. Doss of Cairo. The Carver Chapter gift—a hand-colored photograph of "The Goddess Nephthys Protecting the Temple of Thutmose III"—was presented to Master Albert E. Janifer by Grand Councilor and Inspector General William V. Whittington. The Jefferson Chapter Gift was "The Winged Goddess Mast protecting the entrance to the tomb of Queen Nefertari wife of Ramesses II."



Two other items from the Carver Bulletin are newsworthy. In May, Colombe Emeritus Leona Perry was elected to Howard University Chapter of Phi Beta Kappa. She is entering a course in medicine, having received her bachelor's degree from Howard University in June.



Past Master Hubert E. Potter appeared before the class of Dr. Leon Wright of Howard University's Department of Theology recently in a dramatic presentation of hypnotism. Frater Potter's acquaintance with the subject dates back twenty-five years to his study of psychology at the University of Pittsburgh. Dr. Wright's unique course offered by the School of Religion was titled, "Mysticism and the New Testament."

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In commemoration of the 44th anniversary of the institution of the Order in this present cycle by Dr. H. Spencer Lewis, its first Imperator, New York City Lodge held a special conclave on May 13. Ritualistic stations were filled by Past Masters. Following the opening ceremony, the significance of the occasion was set forth by Master Duffie Johnson. The address "After Forty-Four Years" was given by Inspector General Soror Ruth Farran.

* * *

The annual rally of New York City has been set for Saturday and Sunday, October 3 and 4. In addition to the usual program of study and experiment, Frater J. Duane Freeman, a former Master of the New York Lodge and now a member of the Supreme Council of the Order in San Jose, will be the honored guest.

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This may be a long way round to reach a point, but it brings in very fascinating matter on the way, whether you're an oceanographer born or so rank a landlubber that you don't know the difference between a Nansen bottle and a teacup. *Time Magazine* devoted its science article in the July 6 issue to the ocean frontier—"an inner space as important as outer space, but different," in the words of one oceanographer. And a provocative and informative article it is too; but one point (reached by this round-about route) is the cover portrait of Columbus O'Donnell Iselin II of the Woods Hole Oceanographic Institution in Cape Cod. He is a direct descendant of John O'Donnell, who in 1785 sailed his East Indiaman *Pallas* into Baltimore with a cargo of tea and Chinese silks for sale. Merchant Prince, a spirited citizen and philanthropist, John O'Donnell was also a mystic and a Rosicru-

cian. Our lodge in Baltimore is named for him.

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It's a little late to mention, for it all happened in April: Adelaide Chapter invited its members and friends to a social evening. "Come," the invitation said, "dressed to represent a well-known book, either in full or part." Late as it was—too late to go—we couldn't help working on the idea. And then things took an impossible turn; all the books we could think of were too much for our ingenuity. Here they are—and how could one dress to represent them—"either in full or part"? *Fashion is Spinach; Generally Speaking; Biological Politics; Whistlers Van; The Unfinished Universe; Stepping Westward; In the Wet; Magnificent Obsession; Cry Havoc; Unclaimed Money; Environs of London; Tudor Sunset; Chips from a German Workshop.* It's a great idea though and one that must have proved a hilarious challenge to fratres and sorores Down Under.

* * *

The summer issue of the quarterly news of Charles Dana Dean Chapter of Winnipeg, Manitoba, Canada, carried a tribute to Frater Thomas Nightingale Gorst who passed through transition in April at the age of eighty. Known and loved locally as Uncle Tom, Frater Gorst endeared himself more widely in 1955 when he attended the International Convention in San Jose. At that time, he delighted a Convention audience with a variety of birdcalls which he whistled from his on-the-spot notations.

* * *

Frater Ken Slack, Master of John Dalton Chapter in Manchester, England, wrote a paragraph on meditation recently that is thought-provoking. He wrote:

Meditation should not merely be an 'escape' from the harshness of life—although, for a time, this is what we are inclined to do. Eventually, however, the peace and awareness that we reach through the practice of meditation can be 'carried over,' as it were, into our lives. From this quiet place in ourselves we can watch the events of life, as we might watch a proces-

sion. Later on we find that, in some way, we can direct this procession of events as we wish. What I mean is, that from this quiet place, which is the Kingdom of Heaven within each of us, and where the 'Self' is, we can see what must be done—and what is more, we shall have the means of doing what must be done.

* * *

Master M. P. Polson of Bombay Pronaos is an enthusiastic philatelist. This year the special committee of the American Topical Association named him Distinguished Topical Philatelist

of 1959. He is the second non-American thus honored. He was presented an engraved plaque and his signature added to the Association's illuminated scroll.

* * *

Reporting on his studies, Frater Robert Buell mentioned the influx of poetic thought that has recently been his. He appended a triolet as evidence. We fracture a settled policy by printing it:

*Am I alone when God is mine
And Being is my own?
Am I alone with all things known
And Love an inner shrine?
Am I alone when God is mine!*

▽ △ ▽

Parents

(From *The Maha Bodhi*—July 1958, a Journal of International Buddhist Brotherhood)

MONKS, those families where mother and father are honoured in the home are reckoned like unto Brahma. They are ranked with the teachers of old; worthy of offerings are such families. Brahma (monks) is a term for mother and father. "Teachers of old" is a term for mother and father. "Worthy of offerings" is a term for mother and father. Why so? Because mother and father do much for children; they bring them up, nourish them, and introduce the world to them.

Parents are called "Brahma" (teachers of old). Worthy of gifts are they, compassionate unto their tribe of children. Thus the wise should worship them and pay them honours due, serve them with food and drink, clothing and beds, anoint their bodies, bathe and wash their feet. For service such as this to parents given in this life sages praise a man, and he hereafter has reward of joy in heaven.

—ANGUTTARA

SUPREME TEMPLE CONVOCATIONS

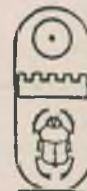
Supreme Temple Convocations for members of all Degrees will resume on Tuesday, September 22, and continue until spring. Members residing in this area or visiting Rosicrucian Park are cordially invited to attend these weekly Convocations and enjoy the ritual and discourses. Convocations begin promptly each Tuesday evening at 8:00 p. m.

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *August* issue for a complete listing—the next listing will be in *November*.

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(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)



ROSICRUCIAN RALLIES

Rosicrucian Rallies planned for the fall season are listed below. Their sponsors extend an invitation to all Rosicrucians to attend. Special programs, including discourses, experiments, motion pictures, and ritualistic activities, will be featured. For further information regarding any Rally listed below, write to the Rally Secretary whose name and address is listed.

AUCKLAND, NEW ZEALAND: Labor Weekend at Auckland Chapter, October 24 to 26, Y.W.C.A. Hall, 385 Queen Street. Frater Ralph M. Lewis, Imperator, will be the speaker featured. Rally Secretary, Mrs. F. E. Martin, 15 Taiere Terrace, Onehunga, Auckland S. E. 5.

BALTIMORE, MARYLAND: The John O'Donnell Lodge. Rally held Sunday, October 4 at the Lodge Temple, 225 W. Saratoga Street. Rally Secretary: Mrs. Robert W. Flurie of same address.

DAYTON, OHIO: Tri-State Rally sponsored by the Elbert Hubbard Chapter, 15 S. Jefferson Street, October 3 and 4. Rally Secretary: Mr. George E. Meeker of same address.

DENVER, COLORADO: Annual Rally sponsored by the Rocky Mountain Chapter, October 17 and 18 at the Chapter Temple, 1725 East Evans Avenue, Denver. Rally Secretary: Mr. Desmond H. Beech, 1412 E. 10th Avenue, Denver 18.

DETROIT, MICHIGAN: The Fifteenth Annual Great Lakes Rally sponsored by the Thebes Lodge, October 9 and 11. Women's Federation Building, 616 Hancock West, Detroit. The principal speakers will include Frater J. Duane Freeman, member of Board of Directors, Supreme Grand Lodge of AMORC, and Grand Councilors Harry L. Gubbins of South Bend, Indiana, Joseph J. Weed of New York City, and Harold P. Stevens of Hamilton, Ontario. Rally Secretary: Mrs. Loretta L. Larsen, 14287 Robson Avenue, Detroit 27.

LOS ANGELES, CALIFORNIA: Southern California Rally, October 17 and 18, Hollywood Masonic Temple, 6840 Hollywood Boulevard, Hollywood. Special speakers will include Frater Rodman R. Clayson, Grand Master, Frater Arthur C. Piepenbrink, Grand Regional Administrator, James H. Whitcomb, Director, Department of Instruction, and Soror Adelina Graham, Director, Latin-American Division. Rally Secretary: Mr. Michael V. Garcia, Hermes Lodge, 148 North Gramercy Place, Los Angeles 4.

MINNEAPOLIS, MINNESOTA: Annual Rally sponsored by the Essene Chapter, October 3 and 4 at the Dyckman Hotel in Minneapolis. Rally Secretary: Mr. Ralph K. Malmberg, 13800 Highway 5, Hopkins, Minnesota.

NEW YORK CITY, NEW YORK: Annual Rally sponsored by the New York City Lodge, October 3 and 4. Morning sessions at the New York Lodge Temple, Fisk Building, 250 W. 57th Street; afternoon sessions at the Park Sheraton Hotel. Frater J. Duane Freeman, member of Board of Directors, Supreme Grand Lodge of AMORC, will be the principal speaker. Rally Secretary: Mr. Walter G. Klingner, Fisk Building, 250 W. 57th Street, New York.

SAN JUAN, PUERTO RICO: Twelfth Annual Rally sponsored by the Luz de AMORC Lodge, together with the dedication of the new Lodge Temple October 11 and 12. Calle Aponte #305, Santurce, Puerto Rico. Rally Secretary: Mr. Antonio Carrasquillo, Apartado 8716, Santurce, Puerto Rico.

SOUTH BEND, INDIANA: A Rally sponsored by the May Banks-Stacey Chapter September 27, Oliver Hotel, South Bend. Principal speakers will be Grand Councilors Harry Gubbins and George Fenzke. Rally Secretary: Mrs. Donald Weaver, 54529 North 29th Street, South Bend 15.

ST. LOUIS, MISSOURI: Third Annual Rally sponsored by the St. Louis Chapter, October 10 and 11, Roosevelt Hotel, St. Louis. Rally Secretary: Mr. John G. Huffstutler, 4517 Fair Avenue, St. Louis 15.

SYDNEY, N. S. W.: The Sydney Chapter, October 30, 31, and November 1. October 30 sessions will be held at Palings Concert Hall, 2-18 Ash Street, Off George, Sydney; October 31 and November 1 sessions will be held at the I.O.O.F. Hall, 100 Clarence Street, Sydney. Frater Ralph M. Lewis, Imperator, will be the principal speaker. Rally Secretary: Mr. Barrie Brettoner, c/o 8 Williams Street, Rockdale, Sydney, N. S. W.

TORONTO, ONTARIO: Eighth Eastern Canada Rally September 26 and 27, Crystal Ballroom, King Edward Hotel, 37 King Street, East. Frater J. Duane Freeman, member of Board of Directors, Supreme Grand Lodge, will be the principal speaker. Rally Secretary: Mr. R. James Allen, 133 Cornell Avenue, Toronto 13.

VANCOUVER, B. C.: October 16 to 18. Vancouver Lodge Temple, 805 West 23rd Avenue, Vancouver. Frater Ralph M. Lewis, Imperator, will be the principal speaker. Rally Secretary: Mr. Gordon D. Lissner, 805 West 23rd Avenue, Vancouver.



A GRAND MASTER INSTALLED

On the occasion of a special convocation during the recently held Rosicrucian Convention, Frater Raymond Bernard was ritualistically installed as Grand Master of AMORC for the Republic of France. Here the Imperator, Ralph M. Lewis, is shown bestowing the insignia of this high office on Frater Bernard, while Frater Giuseppe Cassara, Jr., AMORC Grand Master for Italy, looks on. Prior to this, Frater Bernard had served AMORC in France with great devotion and leadership as its Grand Secretary.

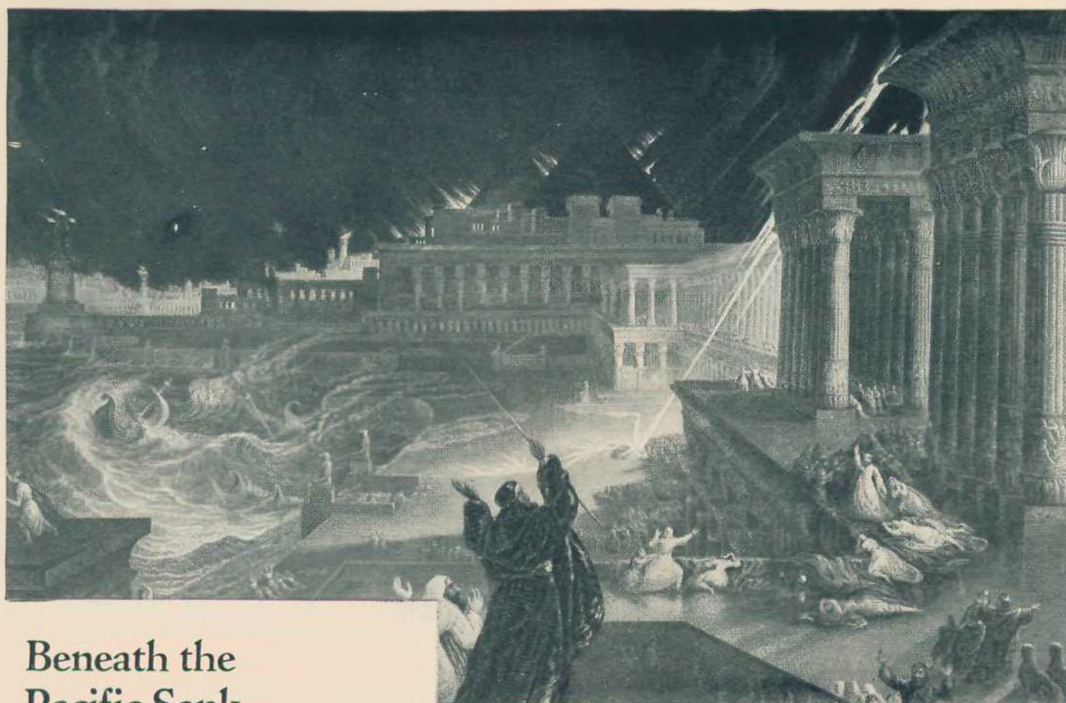
(Photo by AMORC)



CONVENTION VISITORS HEAR FAMED PIANIST

By a happy chain of events, Rosicrucian members who attended the 1959 International Convention had the rare opportunity to hear a gifted artist perform. Frater Albert Ferber of London, England, was scheduled for a concert tour in Latin-America, and stopped by San Jose enroute from London to Mexico City. During his short stay in San Jose, he presented a piano concert for the Rosicrucian Convention in the Francis Bacon Auditorium, and never has an artist been so well received nor so greatly loved in so short a time.

(Photo by AMORC)



Beneath the
Pacific Sank . . .

Lemuria, the Lost Continent!

In the depths of the Pacific shrouded in darkness, lies a vast continent. Where once great edifices reached skyward and multitudes went their way is now naught but the ceaseless motion of the sea. Centuries before the early men of Europe or Africa found the glorious spark of fire or shaped stones into crude implements, the Lemurians had attained an exalted culture. They had wrested from nature her proudest secrets. Then nature reclaimed her power. With a tremendous convulsion she plunged the civilizations of demi-gods beneath the leveling waters. Again she reigned supreme, the victor over man's greatest efforts. Has the learning of this early civilization been completely lost? Was their strange knowledge submerged with the land upon which they dwelt? Whence came these people? And were they all destroyed? Science today is proving the physical existence of the continent, and down through the ages there has come the tale of a strange people who live today and have preserved the mystical knowledge of Lemuria.

Alive Today?

Majestic Mount Shasta, crowned with eternal snow and surveying the great Pacific, harbors strange clues of an unknown people. Tradition and fact unite to tell a weird saga of a tribe reputed to be the descendants of lost Lemuria, who fled to safety, and who dwell in the mountain fastness of Mount Shasta. What were their mystical practices? Did they account for the eerie lights seen far upward toward the summit? Did they practice rituals which had their inception centuries ago? Why were they cloistered from the world? Were they masters of nature's laws not yet known to men of today? No other book so thoroughly explains the scientific, mystical, and spiritual achievements of the ancient Lemurians and the remnant of their descendants existing today as does this one. This book is a gift supreme, either to another or to yourself. It is complete with all necessary maps, tables, charts, and strange symbols.

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ality. Do not be bound any longer to those glandular characteristics of your life and personality which do not please you. These influences, through the findings of science and the mystical principles of nature, may be adjusted. Have revealed the facts about the endocrine glands — know where they are located in your body and what mental and physical functions they control. The control of the glands can mean the control of your life.



The thymus gland. Definitely affects the positiveness of the personality. (One of several important "personality" glands.)

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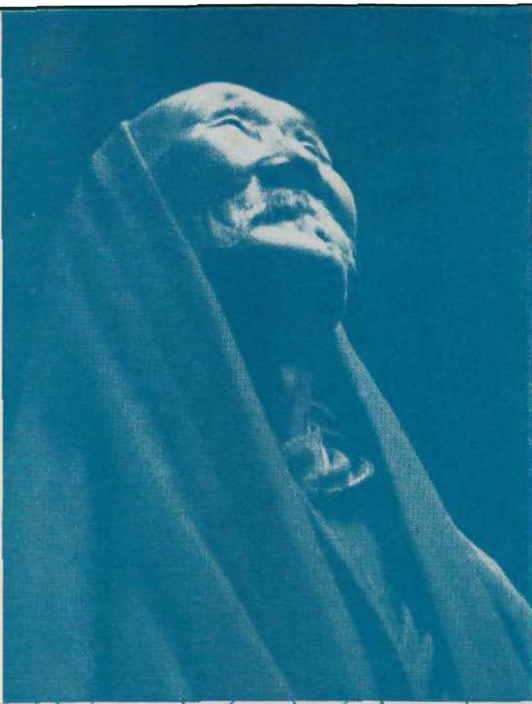
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I Have Lived Before--

Says Aged Lama

CAN WE RECOLLECT OUR PAST LIVES ?

IS THERE a strange familiarity about people you have met for the first time? Do scenes and places you have never visited haunt your memory? Are these proof that the personality—an immaterial substance—can survive all earthly changes and return? How many times have you seemed a *stranger to yourself*—possessed of moods and temperaments that were not your own?

Prejudices, fears, and superstitions have denied millions of men and women a fair and intelligent insight into these *yesterdays of their lives*. But in the enigmatic East, along the waters of the once

sacred Nile, and in the heights of the Himalayas, man began a serious search beyond this veil of today. For centuries, behind monastery walls and in secret grottoes, certain men explored *the memory of the soul*. Liberating their consciousness from the physical world to which it is ordinarily bound, these investigators went on *mystical journeys* into celestial realms. They have expressed their experiences in simple teachings. They have disclosed wherein man can glean the true nature of self and find a *royal road* to peace of mind and resourceful living.

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